

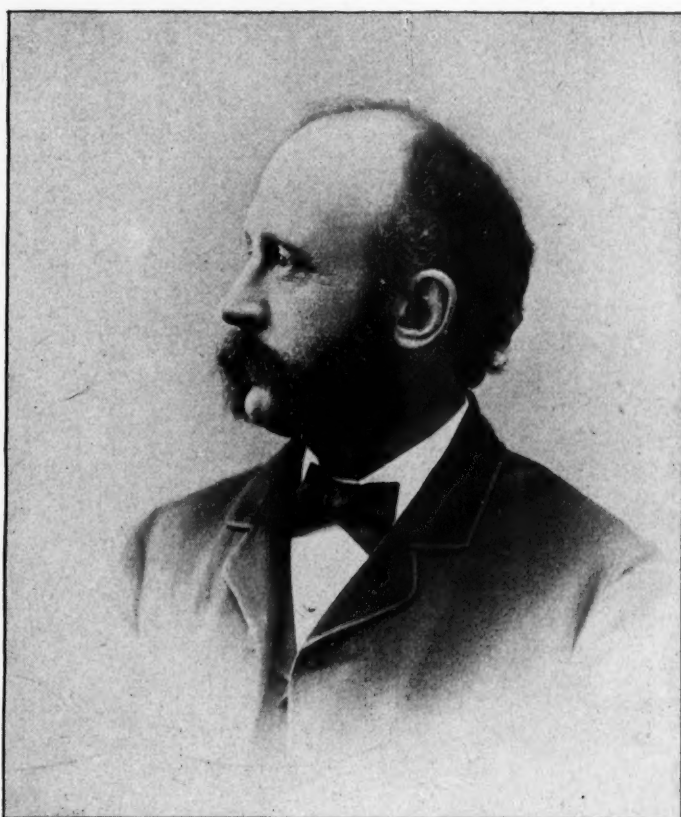
Volume LXXIX.

Number 51.

ORIENTAL TOUR SUPPLEMENT.

THE CONGREGATIONALIST

Boston, Thursday, 20th December, 1894.



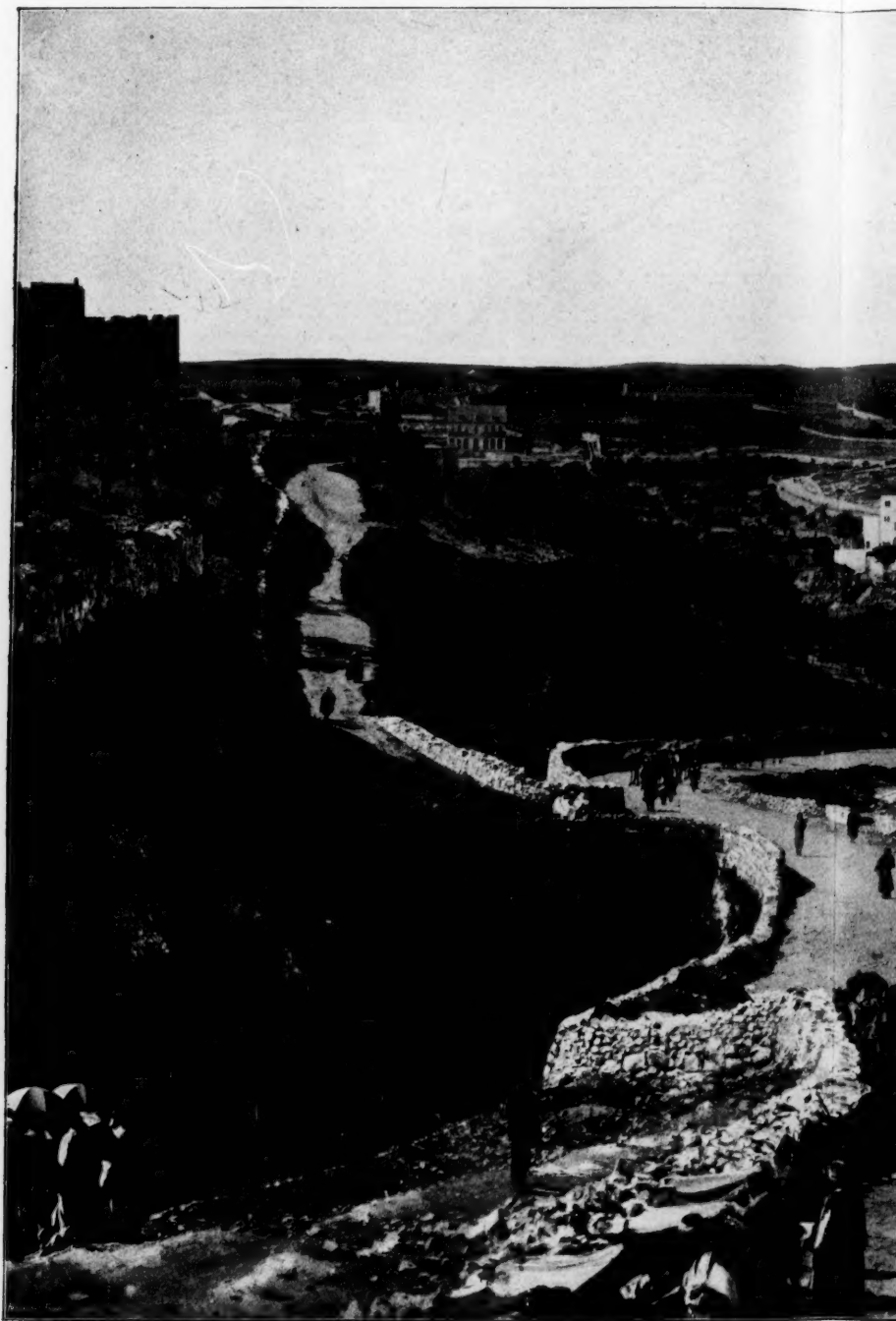
A. E. DUNNING, D. D., EDITOR-IN-CHIEF OF THE CONGREGATIONALIST.

This map is presented to the readers of THE CONGREGATIONALIST with the wish that it may make more vivid in their minds those places to Christians of greatest historic and sacred interest in any land; and that they may follow in their thoughts THE CONGREGATIONALIST'S Party in its pilgrimage along the paths which Moses, Joshua and David, prophets and apostles, and above all, our Lord, have trod. It will be an added inspiration to the editor, as he tries in his letters to give interest to these associations, to think that his readers have a common bond of union with THE CONGREGATIONALIST'S Party, and that in imagination at least they all travel together, and all enjoy suggestions which each new turn and each new day will bring. With this hope in mind this Supplement is issued, and the arrangements perfected for presenting pictorially in our serial—Earthly Footsteps of the Man of Galilee and the Apostles—the scenes we are to visit.

Yours faithfully,

A. E. Dunning.

THE CONGREGATIONALIST'S ORIENT



THE ROAD FROM JERUSALEM TO BETHLEHEM.—The Holy Family returned from Jerusalem to Bethlehem. How long they remained at Bethlehem, and how they lived while there, we do not know. It was sometime between this and the day of their departure for Egypt that the Wise Men arrived in Jerusalem from the Far East asking the question which was strange and startling tidings to Herod and to the people of Jerusalem. They came saying: "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." Herod gathered the chief priests and scribes together and learned from them that Bethlehem was to be the birth-place of the Messiah according to the prophet; and he then sent the Wise Men to make further inquiry concerning the child and then to report the result of

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The above view, with its descriptive matter, is one of 384 Photographs included in the series **OF THE MAN OF GALILEE**. This series illustrates in detail not only the life of the Man of Galilee, but also the life of the people of the East, and is one of the most valuable series of photographs ever published. It is a series of photographs of the life of the Man of Galilee, and is one of the most valuable series of photographs ever published. It is a series of photographs of the life of the Man of Galilee, and is one of the most valuable series of photographs ever published.

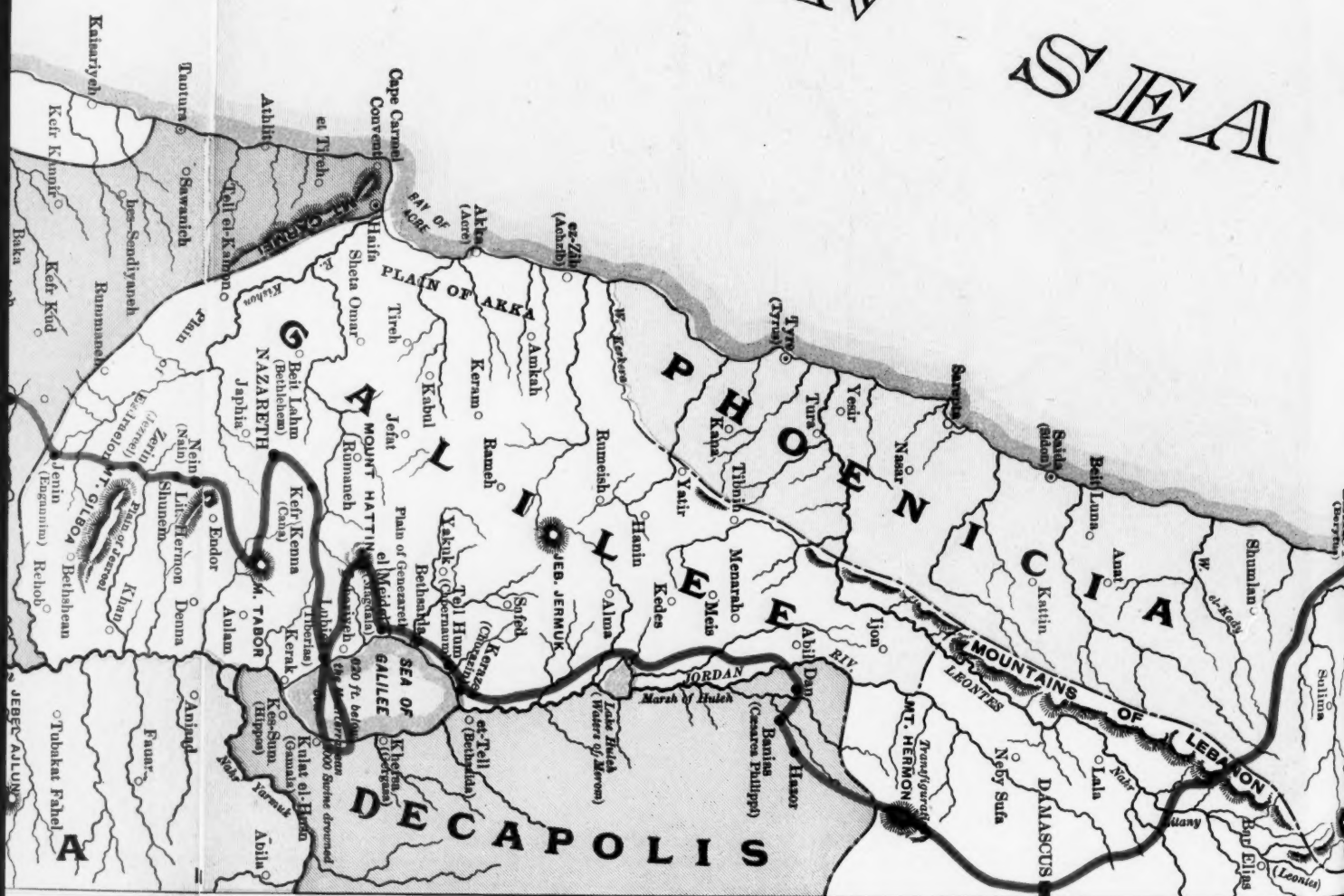
ORIENTAL TOUR SUPPLEMENT.



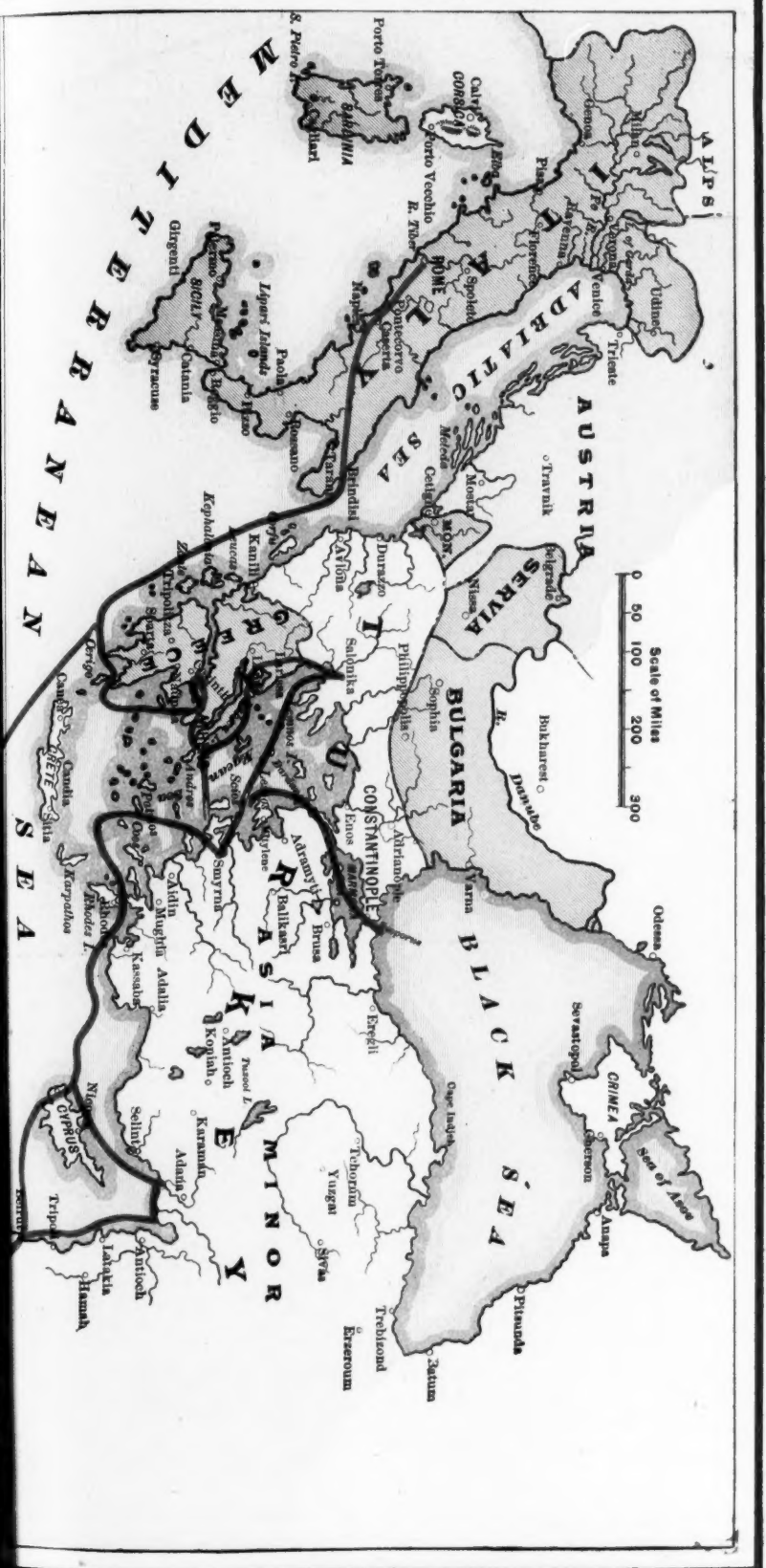
their investigation to him. And "when they had heard the king, they departed ; and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was." Our view above of the present road to Bethlehem is very fine, as it presents the present appearance of the highway from the Jaffa gate to the gate of Bethlehem. When the writer went from Jerusalem to Bethlehem, in 1863, he was compelled to ride on horseback, there being neither carriage road nor carriage in the land of Palestine. In 1887 we found a broad and smooth macadamized road on which were carriages, and horses, mules and camels, men and women, all making a very busy scene. The picture looks toward the south. We stand just outside the Jaffa gate on the west. Beyond us are the hills of Judea.

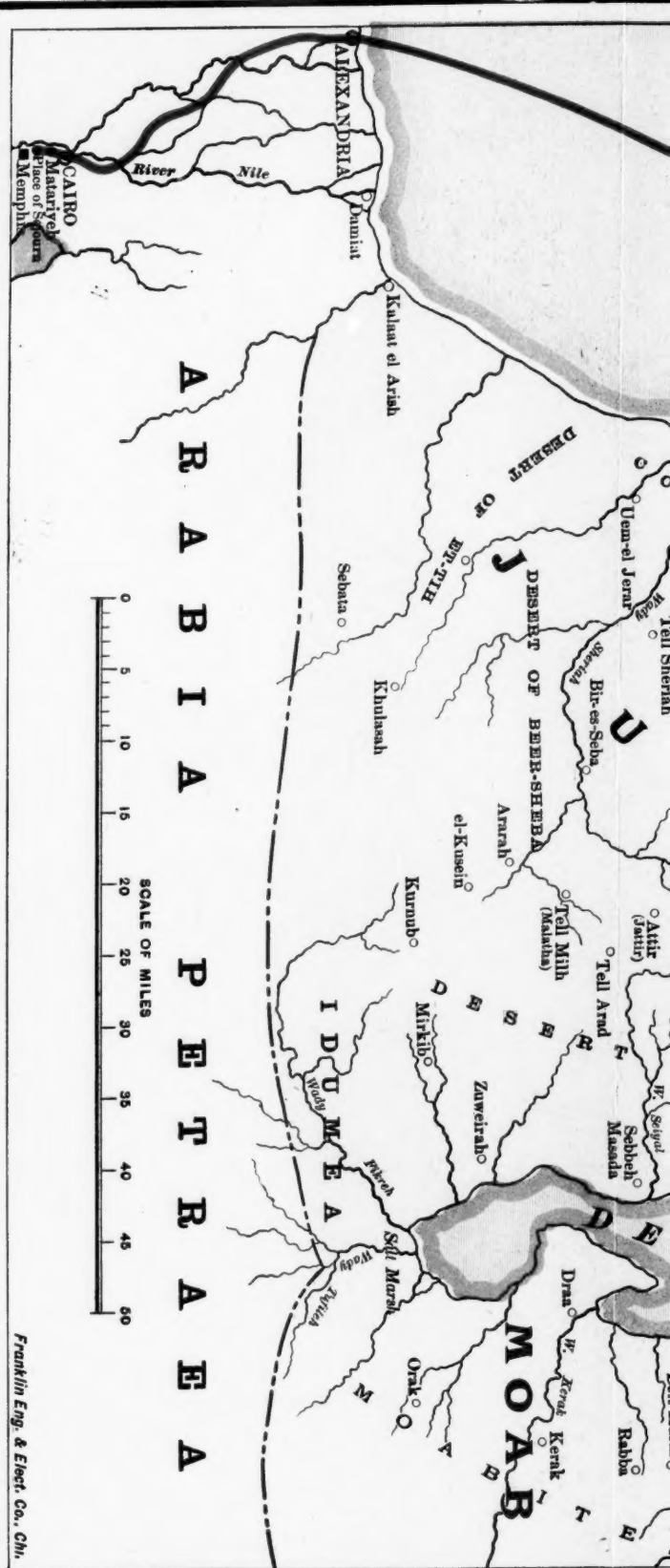
graphs included in our serial publication, **EARTHLY FOOTSTEPS**
in detail nearly every point of interest along the route
ORIENTAL TOUR, Constantinople excepted.

MEDITERRANEAN SEA



THE CONGREGATIONALIST'S Oriental Tour Supplement.



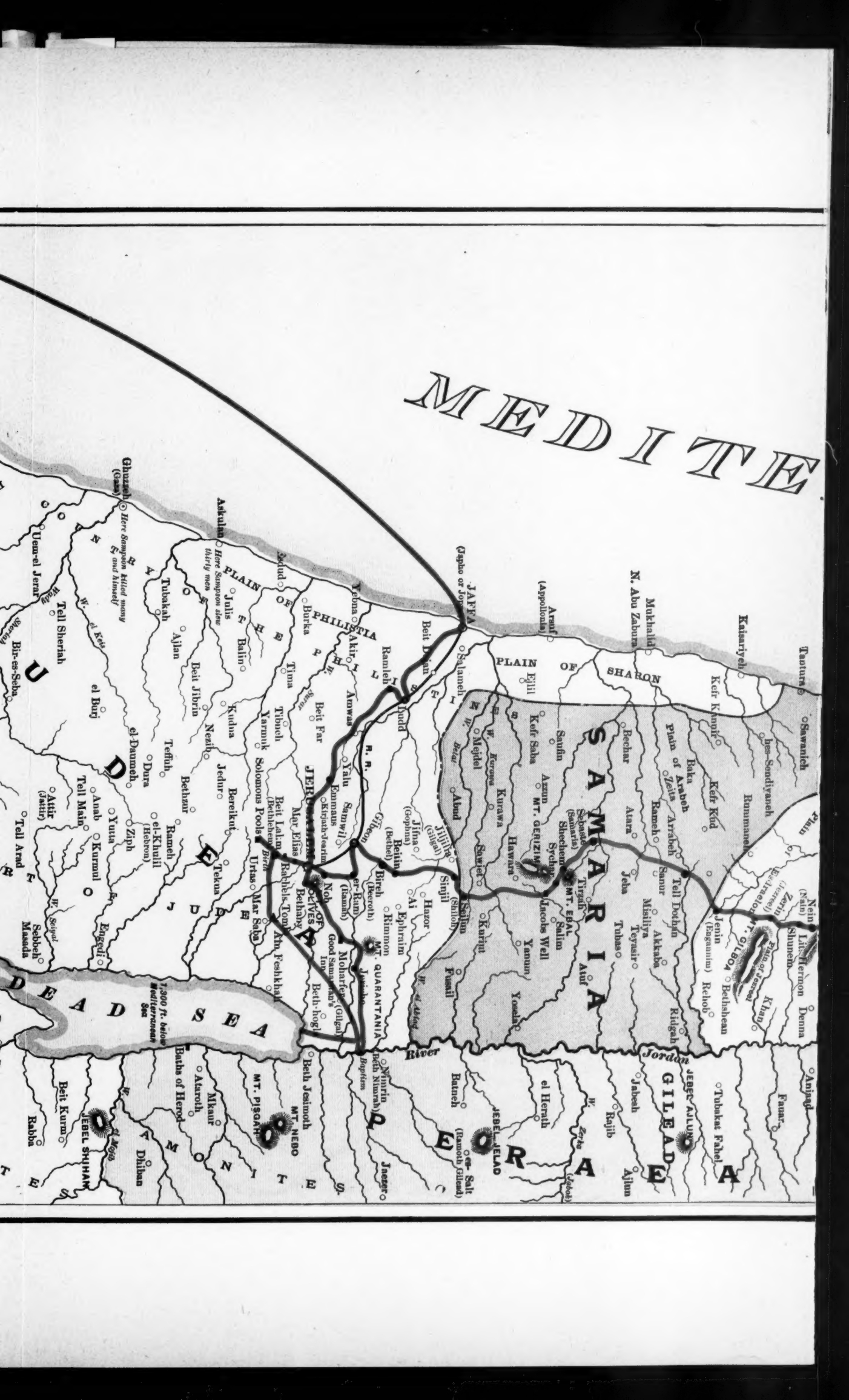


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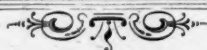
MAPS OF BIBLE LANDS

Showing in red the ground covered by THE CONGREGATIONALIST'S party in the course of its Oriental Tour, Spring of 1895; and also the route taken by the Author and Photographic Artist in the Spring and Summer of 1894, in the preparation of our illustrated series--

“EARTHLY FOOTSTEPS OF THE MAN OF GALILEE AND THE JOURNEYS OF HIS APOSTLES.”



ITINERARY



OF THE

CONGREGATIONALIST'S ORIENTAL TOUR, SPRING OF 1895.

Feb. 16th (Sat.)	Sail from New York; S. S. Normannia.	May 1st (Wed.)	Source of the Jordan; Mt. Hermon; Cesarea Philippi.
Feb. 24th (Sun.)	Gibraltar.	May 2d (Thur.)	Over Mt. Hermon by the River Pharpar to Kefr-Hawar.
Feb. 28th (Thur.)	(Calling at Algiers.) Arrive at Naples.	May 3d (Fri.)	Arrive at Damascus (early.)
Mar. 1st (Fri.)	Boating excursion to Capri; drive from Sorrento to Pompeii; drive to Puteoli; excursion to Pompeii and Herculaneum. Monday evening, train Rome.	May 3d (Fri.)	Damascus.
Mar. 2d (Sat.)		May 4th (Sat.)	
Mar. 3d (Sun.)		May 5th (Sun.)	
Mar. 4th (Mon.)		May 6th (Mon.)	
Mar. 5th (Tu.)	Rome; carriage drive.	May 7th (Tu.)	By horse over Mt. Lebanon and source of Abana.
Mar. 6th (Wed.)	Carriage drive.	May 8th (Wed.)	
Mar. 7th (Thur.)	Tivoli excursion.	May 9th (Thur.)	At Baalbec.
Mar. 8th (Fri.)	Train to Brindisi; sail Austrian Lloyd steamer.	May 10th (Fri.)	Over Mt. Lebanon to Beyrout.
Mar. 9th (Sat.)		May 11th (Sat.)	
Mar. 10th (Sun.)		May 12th (Sun.)	Beyrout; visit to American College, etc.
Mar. 11th (Mon.)	Passing Candia.	May 13th (Mon.)	
Mar. 12th (Tu.)		May 14th (Tu.)	
Mar. 13th (Wed.)	Arrive Alexandria (probably proceed to Cairo; special Nile trip this day.)	May 15th (Wed.)	Embark for Smyrna; French Steamer.
Mar. 14th (Thur.)	Train to Cairo.	May 16th (Thur.)	Steamer liable to change; expect to arrive at Tripoli; railway excursion inland Tripoli.
Mar. 15th (Fri.)	Carriage excursion.	May 17th (Fri.)	Pass Latakea (Port of Antioch), and Alexandretta (Port of Aleppo.)
Mar. 16th (Sat.)	Carriage excursion and special visit to university.	May 18th (Sat.)	Arrive at Mersina; excursion by rail to Tarsus.
Mar. 17th (Sun.)	Rest at Cairo.	May 20th (Mon.)	Island of Cyprus.
Mar. 18th (Mon.)	Excursion to Pyramids.	May 21st (Tu.)	At sea under the coast of Asia Minor; Arrive at Smyrna; visit city.
Mar. 19th (Tu.)	Carriage excursion to Heliopolis.	May 22d (Wed.)	
Mar. 20th (Wed.)	21 day Grand Nile Tour to the First Cataract and Philæ.	May 23d (Thur.)	Excursion by special train to Ephesus; ponies for the ruins.
(Or possibly Mar. 13th, in which event the above program for Cairo will be carried out after the return.)		May 24th (Fri.)	Mail steamer to the Pireas.
April 10th (Wed.)	In Cairo Bazaars.	May 25th (Sat.)	Arrive at Athens.
April 11th (Thur.)		May 25th (Sat.)	Athens; Carriage ride in Athens and carriage excursion to Aleusis; Embark Austrian steamer Wednesday evening for Constantinople.
April 12th (Fri.)	Train to Port Said at convenience, and embark on steamer.	May 26th (Sun.)	
April 13th (Sat.)		May 27th (Mon.)	
April 14th (Sun.)		May 28th (Tu.)	
April 15th (Mon.)	Arrive at Jaffa.	May 29th (Wed.)	Dardanelles; passing Plains of Troy.
April 16th (Tu.)	In Full Grand Camp to Valley of Ajalon.	May 30th (Thur.)	
April 17th (Wed.)	Full Camp to Jerusalem.	May 31st (Fri.)	At Constantinople; excursion to Scutari also Kadakoi; carriages for Selamluk, carriages for city; embark Wednesday evening for Bosphorus and Black Sea.
April 18th (Thur.)	To Jericho.	June 1st (Sat.)	
April 19th (Fri.)	Camp in Jericho Valley.	June 2d (Sun.)	
April 20th (Sat.)	To Jerusalem, staying at hotel. Arrive there early, spending remainder of the day in the Holy City.	June 3d (Mon.)	
April 20th (Sat.)	In Jerusalem; excursion to Bethlehem; Solomon's Pools and optional arrangement for visiting Hebron or Mar Saba.	June 4th (Tu.)	Arrive at Rustchuk; embark Danube.
April 21st (Sun.)		June 5th (Wed.)	
April 22d (Mon.)		June 6th (Thur.)	By Danube Saloon Steamer to Belgrade and Buda-Pesth and by train to Vienna.
April 23d (Tu.)		June 7th (Fri.)	
April 24th (Wed.)	Full Camp by ponies to Bethel and Sinjil.	June 8th (Sat.)	
April 25th (Thur.)	Shiloh; Jacob's Well; over Mt. Gerizim to Shechem.	June 9th (Sun.)	
April 26th (Fri.)	Samaria, Dothan and Jenin.	June 10th (Mon.)	In Vienna.
April 27th (Sat.)	Mt. Gilboa; Gideon's Well; Shunem; Nain; Nazareth. (Optional ride over Tabor to Nazareth.)	June 11th (Tu.)	
April 28th (Sun.)	Rest at Nazareth.	June 12th (Wed.)	
April 29th (Mon.)	Cana of Galilee; Mt. of Beatitudes; Sea of Tiberias; Capernaum and Bethesda; by horse to Tiberias; by fishing boat on Lake Galilee.	June 13th (Thur.)	
April 30th (Tu.)	Waters of Merom; Bedouin entertainment.	June 14th (Fri.)	By train to London.
		June 15th (Sat.)	By North German Lloyd to New York.
		June 23d (Sun.)	Arrive at New York.

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THE Congregationalist:



CHRISTMAS · NUMBER · A · D · 1894

FLORIDA

CUBA

1895

RAYMOND'S VACATION EXCURSIONS.

1895

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A Series of Delightful Florida Tours,

WITH PROLONGED VISITS AT

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Also, Trips to Cuba by way of Florida.

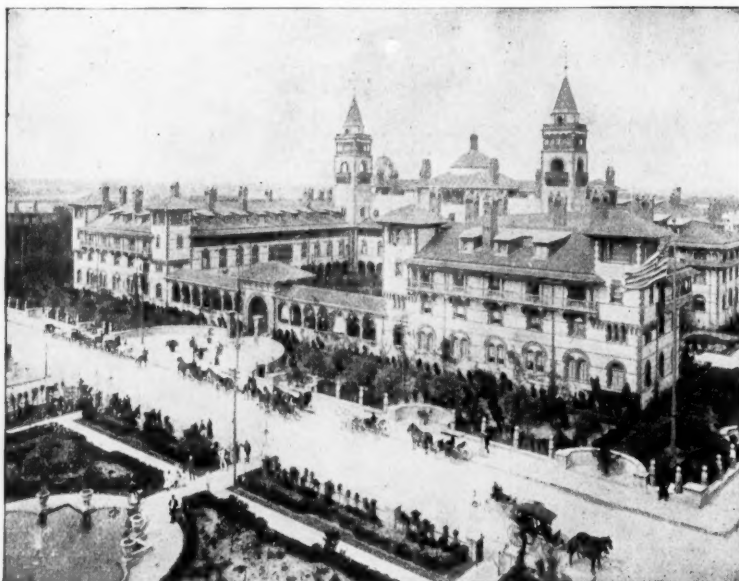
Parties will leave Boston, New York and Philadelphia in January for **Two Grand Tours**, including visits to St. Augustine, the Ocklawaha and St. John's Rivers, Palatka, Ormond, Tampa, Winter Park, Rockledge, and Lake Worth, with prolonged stays at the Hotel Ponce de Leon, the Tampa Bay Hotel, and the Hotel Royal Poinclana.

Special Trains of Elegant Pullman Vestibuled Sleeping and Dining Cars will be employed for the rail journeys.

The Cuba Parties will sail from Port Tampa on the Olivette or its mate, of the Plant Steamship Line, and spend **One Week in Havana**.

The Tickets permit the holders to prolong their stay in Florida, if desired, and to return North with any one of **Five Parties under Special Escort**, or on **Any Regular Train** until May 31.

Send for descriptive book.



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We also take pleasure in making our Eleventh Annual Announcement of

TWO GRAND TOURS OF 75 DAYS

THROUGH THE

Southern States, Mexico and California.

These parties will leave Boston January 29 and February 19, and New York and Philadelphia January 30 and February 19, 1895, for visits to the principal cities of Tennessee, Alabama, Louisiana, and Texas; an extended round of travel through Mexico, with halts in its chief cities and places of historic and picturesque interest (including the grand Scenic Points on the Mexican Railway, and the Tampico Division of the Mexican Central), and the **CITY OF MEXICO**, where **Seven Days** will be passed; and a subsequent trip through the most delightful regions of the Pacific Coast, and homeward through Utah, Colorado, and the Canons, Gorges, and Passes of the Rocky Mountains. Each Journey to be made in a **Magnificent Special Train of Vestibuled Pullman Palace Sleeping Cars, with Dining Cars**.

Parties will also leave the East at the same time for the **Mexico Tour**, omitting California.

Tours to Washington in January, February, March, and April; to the Sandwich Islands in March; and to Alaska in May and July. Railroad and Steamship Tickets to all points.

Send for descriptive book, mentioning the particular tour desired.

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Magnificent Trips Across the Continent in Special Pullman Vestibuled Trains, with Dining Cars, combining every Possible Comfort and Luxury.

Parties will leave Boston for Los Angeles, San Diego, etc., going via New Orleans **January 8 and 29**, and via Chicago and Kansas City **January 17**; from New York and Philadelphia **January 9, 17, and 30**. Each Trip will be made in a **Special Train of Magnificent Pullman Vestibuled Sleeping and Dining Cars**.

The tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast, with reduced rates at the leading hotels. The return tickets may be used on **Any Regular Train** until June 30, 1895, or with any one of **Nine Returning Parties under Special Escort**, with a **Choice of Three Different Routes**.

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MEXICO

CALIFORNIA

Railroads and Excursions.

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Parties will leave Boston Jan. 29 and Feb. 19 for Two Grand Tours in 75 days through the Southern States.

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CALIFORNIA**

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Tours to California, Mexico, omitting California, Florida and Cuba, and Florida only, the Sandwich Islands, Washington, and Lookout Mountain.

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Car leaves Boston Tuesdays and Chicago Thursdays via Scenic Route (D. & R. O.), the only line through Salt Lake to San Francisco and Los Angeles.

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The CONGREGATIONALIST, Boston.

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Two personally conducted parties will leave New York February 9th and March 9th, 1895. Send for program. **E. M. JENKINS & CO., 273 Broadway, cor. Chambers St., New York.**

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THE CONGREGATIONALIST,
Boston, Mass.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

An Evening in Hawaii.—Calcium Light Lecture up to date. Interesting and instructive. A few more engagements for January, February and March. Lantern outfit (new) for sale. Address Rev. F. H. Palmer, 30 Broomfield St., Boston, Mass.

A Congregational Minister, of liberal education and of much experience as a pastor and preacher, would consider the offer of a position as assistant pastor, stated preacher, or missionary, in Boston or vicinity, usefulness being his chief object. Address F. F. E. at this office.

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Palestine in Pictures!

See one of these Pictures as presented in our Oriental Tour Supplement of this week.

The publishers of *The Congregationalist*, in view of the widespread interest excited in Bible lands among its constituency by *The Congregationalist's Oriental Tour*, starting February next, announced two weeks since the publication of a remarkable series of photographic reproductions of present day scenes in the Orient. One of these views is given in our "Oriental Tour" Supplement of this week.

This work consists of 384 plates, 8 in. x 10 in., each one accompanied by admirably written descriptive text, the latter prepared and edited by Bishop John H. Vincent and James W. Lee, D. D. Bishop Vincent has made two extended tours in the East, while Dr. Lee, in company with an expert photographic artist, spent the spring and summer of 1894 in Palestine. All the pictures are therefore new and show the country as it is.

The publishers of this paper are intimately acquainted with the ground thus covered by pencil and camera, and they do not hesitate to say that no series of views has ever been prepared approaching these for sympathetic appreciation of scene and circumstance, and for artistic skill in the selection of picturesque and unique points of view. The mechanical excellence of the series we can also vouch for.

TWO FACTS.—1st. As a result of only two announcements in the columns of this paper we have sold thousands of these Parts. **2d.** Without exception all of our readers who have purchased the 1st Part write back enthusiastically and express their purpose to take the entire series.

WE PUBLISH these views in PARTS, every Friday. There are sixteen pictures in each Part, and the entire Series will be completed in twenty-four Parts. Part 3 will be issued 21 December.

There is great advantage in this portable form for the pictures. We would not advise that the Series be permanently bound. In their present shape they are convenient for reference, can be easily handled, carried into the Sunday school class, or kept at one's elbow for use at a moment's notice.

COST.—Price, 10 cents per Part TO SUBSCRIBERS OF THE CONGREGATIONALIST. Parts sent by mail, postpaid, or delivered at our office, 1 Somerset Street. Price to non-subscribers, 25 cents per Part. Remittances may be made in stamps or silver or by money order. A single Part, several Parts, or the whole Series may be ordered at one time. If the latter the Parts will be sent weekly as issued. *Cash must accompany every order. Write order for "Footsteps" on separate sheet of paper.*

Earthly Footsteps of the Man of Galilee and the Journeys of His Apostles is the title of this Series of photographic views, each accompanied by suitable descriptive text. It covers pictorially and in *chronological* order the localities associated with events in the life of Christ and His apostles.

By a remarkable coincidence—and this fact induced us to undertake the enterprise—it depicts the exact route of our Oriental Tour, in which the readers of the paper are so much interested and which they will follow for the next few months through the regular letters of our editor-in-chief, Dr. Dunning, and also in many cases by private correspondence from personal friends.

WE SUGGEST that you send for our descriptive illustrated Itinerary of *The Congregationalist's Oriental Tour* (it costs 10 cents). With this in hand you will be able to follow, by the help of our *Pictures in Palestine*, almost every step of the party's journey.

FOOTSTEPS. Part 2.

Published 14 December.

- No. 1. Flowers of Palestine.
- No. 2. Interior, Church of Nativity.
- No. 3. Altar in Church of Nativity.
- No. 4. Entrance to Grotto, Church of Nativity.
- No. 5. Place of Birth, Church of Nativity.
- No. 6. Mosque of Omar from the South.
- No. 7. Road to Bethlehem.
- No. 8. Tomb of Rachel.
- No. 9. Pools of Solomon.
- No. 10. Entrance to Garden of Virgin.
- No. 11. Tree of the Virgin.
- No. 12. Coffee House near Virgin's Fountain.
- No. 13. Heliopolis and Obelisk.
- No. 14. A Threshing Scene at Heliopolis.
- No. 15. Drawing water on Nile by Bedouin.
- No. 16. The Virgin's Fountain.

Price 10 cents to Congregationalist subscribers.

FOOTSTEPS. Part 3.

Published 21 December.

- No. 1. Cairo from Citadel.
- No. 2. Nilometer.
- No. 3. Island of Rhoda.
- No. 4. Drawing Water.
- No. 5. Grain Boats on the Nile.
- No. 6. Approach to Nile Bridge.
- No. 7. Road to Pyramids.
- No. 8. Sphinx.
- No. 9. Entrance to Temple of Sphinx.
- No. 10. Temple of Sphinx.
- No. 11. Pyramids.
- No. 12. King's Chamber.
- No. 13. Site of Memphis.
- No. 14. Statue of Rameses Second.
- No. 15. Garden of Museum.
- No. 16. Upper Garden of Museum.

Price 10 cents to Congregationalist subscribers.

FOOTSTEPS. Part 4.

Published 28 December.

- No. 1. Mummies of Priests.
- No. 2. Hall of Royal Mummies.
- No. 3. Profile of Rameses II.
- No. 4. Tomb of the Caliphs.
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QUESTIONS AND ANSWERS.

"Would it not be well for the American Missionary Association to give some attention in its educational work to Industrial Training?"

Among the educational institutions of the American Missionary Association in which industrial training is given are those at Talladega, Ala.; Tougaloo, Miss.; New Orleans, La.; Nashville, Tenn.; Macon, Ga.; Austin, Tex.; Memphis, Tenn.; Selma, Ala.; McIntosh, Ga.; Orange Park, Fla.; Pleasant Hill, Tenn.; Santee, Neb., with pupils numbering in the aggregate

FORTY THREE HUNDRED AND SIXTY ONE STUDENTS.

All these schools give industrial training of an extended and varied character. They have shops and appliances for teaching the different trades. They have teachers and departments devoted to training in housekeeping, cooking and nursing. Some of them have large farms for systematic training in all kinds of farm administration and work.

The constituency of the American Missionary Association cannot overestimate the efficiency and value of the industrial departments in its various schools. The work done in these schools covers, among others, the following lines of training:

FOR YOUNG MEN.

Agriculture,
Horticulture,
Stock-raising and Improving,
Butchering and Marketing,
Blacksmithing,

Tinning,
Carpentering,
Wagon Making,
Cabinetmaking,
Wood Carving,

Painting and Varnishing,
Typesetting and Presswork,
Masonry,
Shoemaking,
Tailoring.

FOR YOUNG WOMEN.

Housekeeping,
Cooking,

Laundry Work,
Kitchen Gardening,

Sewing and Darning,
Millinery,

Dressmaking,
Nursing and Hygiene.

"Should not the American Missionary Association reach the immense negro population of the rural districts and plantations as well as that of the cities and towns?"

Some of the important schools of the A. M. A. are situated on plantations in the very heart of the black belt, and have long been a powerful feature in the elevation of the plantation negroes.

Other schools are in small towns and villages. Others still are in large cities, and reach the crowded populations at these centers and also gather from village and plantation hundreds of the brightest students, as plantation schools cannot do. But they all receive pupils drawn largely from the country. Very many of the students come directly from the plantations. Great numbers of the students, trained in these various academies, normal schools and colleges as school teachers, are at work all over the South, in country schools as well as in towns. If an impression has been conveyed that because a normal school or college is located in a town or city it does not reach the people of the rural regions and plantations, it is a mistaken impression. Through its schools, churches and missions the American Missionary Association is engaged more efficiently in elevating the colored people of the South than would be possible with a multitude of little schools placed directly on farms and plantations.

"Why does not the American Missionary Association push its Church Work?"

Our church work has necessarily been of slow growth. Churches might have been multiplied had we thought it best to lower the standard, but we have believed that our churches should mean new ideas of virtue and intelligent worship. The time has now come when our church work can be greatly enlarged. It is pushed with all possible vigor consistent with the limited support furnished by contributing churches. There are significant movements in Georgia, the Carolinas and Alabama, as well as in the Southern mountains, towards our free church system,

The Association will meet the calls upon it for leadership and aid as fast as its supporters will authorize aid and fellowship.

"Why does the American Missionary Association work so much for the negroes, neglecting other peoples in similar conditions and needs?"

There is no such neglect. The great work developed among the mountain people of the South during the last fifteen years, under the direction and care of the American Missionary Association, is a most encouraging feature of its work. The mountaineers have felt the uplifting influence of this work, and the results already obtained are most remarkable.

Indian schools, churches and missions have also been established and developed by the Association as rapidly as funds from the contributing churches will permit.

Chinese, Japanese and far-away Alaskans are also sharing the blessings of Christian privilege distributed through the A. M. A. The fragments, or representatives, from many other races are comprehended within the vast missionary activities of the Association.

Why not give adequate support to these missionary workers? They are suffering. The work is suffering. Any help now is a very present help in time of need.

THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 20 December 1894

Number 51

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JOYOUS as is the season the tokens of which are about us on every hand, and full of cheer and hope as all our church and family celebrations ought to be, it must not be forgotten that to many a one these recurring anniversaries accentuate a sorrow which they long have carried with them, or bring into plainer sight recent bereavement and trouble. Said one such person in our hearing the other day, "I am always glad when Thanksgiving and Christmas are over." They who have regard for such lonely hearts, and at this time minister unto them in special ways, will find an intenser pleasure imparted to their own merry-making, while an obligation also rests on those to whom the day is naturally a sad one to enter as far as possible into the happiness of others. If Christmas means anything its message of joy and peace should fall most comfortingly on darkened homes and stricken lives, for the Son of God was manifested that He might sweeten earth's bitterest cup and destroy all our fear and doubt.

We consider ourselves fortunate in being able to publish in this Christmas number a report of Principal Fairbairn's recent utterances at Mansfield College on the Personality of Jesus. This series of sermons, as our correspondent intimates, has attracted large audiences and puts under obligation to their author all Christians who thereby gain a clearer conception of the person of their peerless Master. Though the general subject is one which Dr. Fairbairn has treated with considerable fullness in his books and lectures, the presentation of it on these recent Sundays at Oxford has been so fresh and forceful that it goes home with new meaning and power to every reverent heart.

"Let us give a testimonial to Dr. Parkhurst," said the decent people of New

York after the recent election. "What shall it be?" "A statue," said one. "An elegant home," said another. "Let us consult Dr. Parkhurst," said the sanner ones. So a letter, signed by Bishop Potter, J. Pierpont Morgan, Mayor-elect Strong and many others of like caliber was sent to the hero of the hour. He has replied modestly, declining to accept the credit given to him, but suggesting that if they insist on doing something "no action would seem so apposite" as that which would "look in the direction of helping to establish and perpetuate the municipal results already secured." To attain this end he suggests that the sentiment of generosity felt for him be transferred to the City Vigilance League in which he is so deeply interested. It needs a local habitation and increased financial and moral support. This disinterested and profoundly earnest response of Dr. Parkhurst has had its effect, and a general appeal to the citizens of New York has been sent out urging them to give to the league that which they felt like giving to Dr. Parkhurst. More than \$4,000 have been given already.

In the election of Dr. Alexander McKenzie to the Bartlett professorship of sacred rhetoric in Andover Seminary, the trustees of that institution have made a choice which will delight all its friends. With Dr. McKenzie in that important chair, Andover would quickly take on new vigor and prestige. While he has not as yet accepted the offer, he has decided to give a course of lectures, the work of lecturing to the students continuing through the next three months. Dr. Quint, who has temporarily filled the position, has completed a full year of service and has been very popular with the students.

The German is seldom demonstrative, and least of all in the outward manifestations of his religion. His church is so much a branch of his government that he does not feel the responsibility for its methods and manifestations which an American or Englishman would. Two recent incidents show, however, that there is a genuine interest in the church, even in bureau-ridden and phlegmatic Germany. One is the dedication of a church for members of the Prussian State Church in Paris, and the other the widespread and enthusiastic celebration of the three hundredth anniversary of the birth of Gustavus Adolphus of Sweden. The history of the Thirty Years' War is written deep upon the German heart and life, and the Protestant majority of the empire cannot forget that, when the plan for the extermination of their faith seemed almost on the eve of accomplishment, the coming of the "Snow King" turned the tide of fortune and made the modern life of Germany possible. It is not often in the story of the world that a man of another race and nation becomes so thoroughly a national hero as Gustavus Adolphus has become for the Protestants of Germany.

An intimate friend of the deceased composer Rubinstein says of him, "When in good humor Rubinstein was the most genial, good-natured, big-hearted fellow to be imagined, but when in a bad humor—thank Heaven that was seldom!—he was a fiend." The world is very ready to pardon lapses of temper to its geniuses, but it is questionable whether geniuses ought to ask special allowances from the world. Certainly we do not advise any of our readers to argue from the irritability of an ill-governed temper to the possession of genius. Rubinstein would have been a greater man if he had been less irritable and morose. And, if bad temper takes something from genius, how much more in proportion must it take from mediocrity? To be a great man is beyond the reach of most of us. To be an even-tempered, self-controlled man is within the power of all. And it is better to be lovable than to be great.

BIBLE LANDS AND BIBLE TRUTH.

Every subscriber to *The Congregationalist* receives with this issue a supplement containing a map in colors on which is marked the intended route of *The Congregationalist's* party in their visit next spring to the lands of the Bible. Travelers in these countries have often expressed their surprised satisfaction at the vividness given to many scenes described in the Bible and the new impressiveness to its teachings by beholding these scenes and dwelling in the midst of the surroundings in which these teachings were first uttered. It is our purpose to give to our readers as far as possible, by means of map and pictures and descriptions by an eyewitness, the added vividness and impressiveness which Christian travelers to Bible lands have so highly prized.

We intend to make this work an important feature of the paper for the coming year. We hope to awaken in homes and Sunday schools and congregations new interest in the study of the Bible and a profounder sense of its meanings and of its personal message to every one. We seek to bring our readers into closer relations with our Lord by placing before them the paths along which He walked and the scenes on which His eyes rested, in the midst of which His nation was for many centuries preparing for His coming. This map will help to fix the localities in mind. Our serial—*Palestine in Pictures*—will from week to week direct attention to places of special interest, and the letters which are to begin next spring will, we trust, give some new sense of the reality of those places and scenes to those who look on them through the eyes of their friends.

If our readers will look at the road from Jerusalem to Bethlehem as shown in our Supplement, and will then follow with their eyes the red lines on the map, passing through places to be illustrated by 384 similar pictures, they will, we are confident, appreciate the opportunity we seek to put before them of intelligently accompanying

our party in spirit and imagination through its four months' journey along the ways which are to all followers of Christ the most interesting in this world, and we trust they may all come to its close with memories and impressions which will give added value to life here and hereafter.

ITS DEEPEST MEANING.

The deepest significance of Christmas lies in the fact that Christ came of His own free choice to live the life of men. The Father's sending was coincident with His own purpose of self-sacrifice. For us Christmas is a beginning because through birth He first appears within our range of sight and knowledge; but for Him it was only the beginning of a stage of progress in the fulfillment of a lifelong plan. His coming is like our first meeting with a friend, whose value to us, after all, depends on what he was before we met. It is this which makes Christ's life so different from the lives of other men. This consciousness of yesterday and assurance of tomorrow gave Him a different horizon and a different sense of value. We notice with surprise that He does not see or judge as other men, and we come to recognize in Him, as nowhere else on earth, the power of an endless life. His experience in this world was not an isolated fact or a separated work—it was part and parcel of the divine purpose for all ages and all worlds. He is the same in all conditions—yesterday, today and forever.

Something of this thought of the dignity and continuity of life should come to us also in the Advent season. We are drawn into the current of Christ's life as the river draws the springs and streams along its course. If birth for us was a beginning, in a sense in which it could not be for Him, our lives, merged in His life, become sharers in His purpose and His destiny. What to Him was the assurance of knowledge belongs to us also as the assurance of faith. We can be patient, because we know that we remain while trials pass. We can enjoy without undue elation, for we know that earth goes by and better things remain. We too, like Christ, have attained to a wide horizon and clear vision of the relative importance of the gifts of earth. Like Him our thoughts are colored and our purposes confirmed by the power of an endless life.

ENGLISH RURAL POLITICS.

Ten thousand parish councils and six hundred and fifty rural municipalities under district councils came into being in England last week as the result of the parish and district councils act which the Liberal government carried through Parliament in the session of 1893 and 1894. This is the outcome of a century and a half of agitation in and out of Parliament. By it for the first time in England it is conceded by law that one man is as good as another at all municipal elections. The history of this remarkable movement toward popular government cannot fail to be of great interest to Americans, for it has accomplished for England in a measure what was indirectly sought through our War for Independence.

The agitation in favor of the series of reforms of which the parish councils act is the latest dates farther back than the American Revolution. At that time the landlords dominated everything. They were in full possession, of course, of the House of

Lords, and they nominated and appointed so many of the members of the House of Commons that for all practical purposes it was as much a landlords' assembly as the upper chamber. In both all legislation was conceived entirely in the interest of the landlords. In the country, in local affairs, the condition of things was little better. In those towns and cities where the great landlords were not absolutely in control the management of affairs was in the hands of small, interested cliques, who so interpreted the ancient charters as to permit of their taxing their fellow-townsmen without allowing them any voice or share in the expenditure of the municipal revenues.

In the counties no one disputed the landlords' power. All local government was in the hands of the magistrates. They were appointed by the lord chancellor, and the law was such that none but a landowner could be of the magistracy. Matters stood thus as regards local government in the counties until as recently as 1888. The first change of any kind came in 1832, when after seventy years of agitation, and after a crisis when England was on the verge of revolution, the House of Commons was so reformed that the landlords lost much of their political power, and the balance of power was placed with the well-to-do middle classes in the large towns, though the landlords were still able so to use the votes of their tenantry as to give them commanding influence in the parliamentary elections in the rural districts.

The middle classes at once began to reform municipal administration. By an act of Parliament, passed in 1835, the old charters were either remodeled or swept away, and ever since then the representative principle has held good in local government in the towns and cities. All taxpayers were allowed to vote at the municipal contests. For many years thereafter, however, thousands of men who voted at the municipal elections did not vote for members of Parliament, simply because they did not occupy houses of sufficient value to entitle them to have their names on the Parliamentary register. But in 1867 the Parliamentary vote was given to all men living in large towns and occupying houses or rooms on which taxes for the relief of the poor were paid. Since about 1869 women householders have had the right to vote at municipal elections.

But the laboring people in the rural districts still remained in exactly the same position as they were at the time of the American Revolution. The voting was exclusively in the hands of the landlords and large tenant farmers. All that the laboring people could do at Parliamentary elections was to get what share they could of the free beer that was offered and wear election badges. Nor had they, or the tenant farmers either, any voice in the local government, for the squires were as dominant and as exclusive as ever, and managed county politics in the same aristocratic spirit as they did in the days of the early Georges. All the county patronage was at their disposal, and the lawyers who were their relatives and friends got all the fat offices in the shire halls, while the superintendencies of county jails and county police forces went to the younger and needy sons of families of landed estate, who had received their training as officers of the army or the navy. County government was by the landed aristocracy and generally in their interest.

But for more than sixty years the changes

have progressed which first in 1832 threatened the position of the landed aristocracy in regard to county government. In 1867 a great advance was made when the working classes in the towns received the Parliamentary franchise. In 1884 a not less important step was taken, when the laboring men in the rural communities were enfranchised. At the two elections which followed this last reform both the Liberals and the Tories promised a reform of county government. In 1886 the Tories were successful and went back to Westminster with a Parliamentary majority of more than one hundred. After they had passed several acts for Ireland, the Tory government turned to the business of setting up representative local institutions in the English counties. Parliament devoted nearly the whole of the session of 1888 to this work and the outcome was a radical measure which disestablished the landowners at the shire halls and placed these ancient establishments, and all the administrative duties pertaining to the county, in the hands of popularly elected councils for which men and women householders vote.

So far as the county is concerned, the disestablishment of the squires was surprisingly complete, but this measure of 1888 was applicable only to the larger affairs of the county as a whole. In the parishes the squire was left pretty much where he was, and in the enjoyment of large powers. Some of these he held along with the Church of England parson and the large farmers.

Under the district and parish councils act, however, all this was changed, and now in every local election the laborer has a vote. The squire, the parson, the village doctor and the large farmer have votes also, but only one vote each; and the laborer is now just as eligible for membership in the county council, the district council, the school board or the village council as any of those who, in phraseology of English village life, are described as "his betters," and who, prior to the Acts of Parliament of 1888 and 1894, monopolized all local political activity.

This great political movement which has been lifting the laborer to a position of power in government may be traced back as far as 1745. It has never been long at rest, though at times its progress has been so slow as to be hardly perceptible. Life in the country in England now no longer involves any political disability to the poor man. He has ceased to be of no account in local politics. He has taken his place in the procession to the ballot box to vote for parish, district and county councils, and he may, if he chooses, do just as much voting as any other citizen. The results of this movement which now, so far as popularizing the electoral franchise is concerned, has come to its end, cannot fail to have great influence on the social and intellectual life of the common people of England; and all those who welcome the evolution of popular government through the diffusion of popular intelligence and the placing of political responsibility upon all the people will regard the further effects of this movement in England with sympathetic interest.

If any are disposed to think of this republic as venerable they will be surprised to learn that there are still twelve persons who receive pensions from the government on account of service in the War of the Revolution. Nine of them are widows and three are daughters

of soldiers of that war. There are 969,544 penitentiaries of the War of the Rebellion.

CHRISTMAS AS AN ANSWER TO PRAYER.

The fact that the birth of our Lord was an answer to prayer often is overlooked. For centuries, however, devout Jews had been imploring Jehovah to send them a Messiah. They rested their faith on the divine promises. They realized their bitter and increasing need of a Redeemer. They feared the utter demoralization of their people under the stern oppression of the Romans. That they looked for and doubtless prayed for a temporal deliverer, some irresistible conqueror, is not wholly surprising in view of their history and circumstances. With whatever motives offered and in spite of no matter how great misconceptions there can be no question of the sincerity of their petitions.

That the divine answer to their prayers was not what they expected does not alter the fact that the birth of our Lord was this answer. God loves to hear prayer, and there must be something in the very ignorance and error of those who pray for what would do them more harm than good which touches the wise and tender heart of our Heavenly Father deeply and would impel Him, did He need prompting, to bestow that which He sees to be required. The birth of the Christ meant for the Jews, although few of them appreciated it, the real, the best, the only fitting answer to their prayers.

Christmas still comes as an answer to prayer. We ask God daily for pardon, help, and peace, for His watchful care, for such opportunities as may be best for us. Our needs are manifold, and we tell Him of them. Christmas, rightly understood, is His answer. Its recurrence is the assurance that He has heard us. It reminds us of what He has done for the world through nineteen centuries and of what He has done for ourselves during our own lives. It reminds us that His love never fails, that His care never relaxes, that His arm never weakens, and that whatever is best for us He stands ready to grant.

THE WEEK IN REVIEW.

Boston elected a Republican mayor last week, voted "license"—majority over eleven thousand—rejected the aldermanic candidate indorsed by the Evangelical Alliance, and elected members of the School Board who fairly represent the various religious and political constituencies of the city. The net result of the elections throughout the State is not calculated to give much comfort to those who have endeavored to draw hard and fast religious and racial lines. In 1892 twenty cities of the State voted for "no license," in 1893 only twelve, and the record for this year is also twelve, the gain of the newly incorporated city—Beverly—Haverhill and Medford being offset by the loss of Salem, Pittsfield and Lynn. Nor is an analysis of the number of votes cast any more favorable to the "no license" cause. Of the twelve cities voting "no license" this year, eight are so situated that Boston serves as a safety-valve, and these are the only cities which year by year unswervingly hold to the "no license" policy. In view of these facts there cannot be said to be much cause for thinking that the amount of

liquor consumed in the State is as much less relatively as the area of nominal prohibition would seem to indicate.

The passage by the House of the bill permitting railroads to pool their issues and interests, under conditions and by methods that must be approved by the Interstate Commerce Commission, indicates that there is disposition among legislators to conserve the interests of investors and owners of railway property as well as to guard the interests of producers and consumers, all of whom unquestionably have equal rights. Senator Morrill of Vermont, in reporting for the committee to which some of Senator Peffer's vagaries—in the form of financial bills—had been referred and rejected, made a speech so full of vigorous sense and pungent satire that it is difficult to realize that the speaker is nearly eighty-five years old, and that he began his congressional career as far back as 1855. The Senate's vote against the proposition to resort to a *clôture* rule, and its rejection of the scheme to re-adjust the duty on sugar, show that the grip of Senator Gorman is still strong enough upon the Democratic party to prevent legislation hostile to the interests which he especially champions. But it is not pleasant to see the Republican and Populist votes aiding in this protection. The hearings on the plan of currency and banking reform fathered by Secretary Carlisle have continued, with valuable educational results at least. The comments of practical business men and bankers have not been very favorable, but the committee, by a close vote of nine to eight, has decided to report the bill—but not indorse—and there is apparent a determination of the administration to force the bill through the House, be it faulty or not, trusting to the Senate to give it the careful consideration it deserves. No more far-reaching, vital question will be discussed by this Congress. There is need of prompt but not slipshod or dangerous legislation. An effort to prevent the enforcement of the income tax law, by striking out the amendment to the appropriation bill which provided for the expense of collecting the tax, failed in the House, the majority of the Democratic majority standing by their action at the last session.

The decision of the national Supreme Court to which we referred briefly last week not only deals a stout blow at an industry which has foisted much oleomargarine upon a public that has thought it was getting and paying for butter, but it probably has re-established the right of a State to control the sale of liquor within its borders, even though the liquor be bought in other States and brought in in "original packages." It is significant that the three adverse votes against the decision, which so resolutely affirms State rights, were given by judges who in politics are Democrats. Mr. Debs has been found guilty of contempt of court and sentenced to six months' imprisonment by Judge Woods of the United States Circuit Court. Other labor leaders of lesser note charged with the same offense, viz., contempt of an injunction issued by Judges Woods and Grosscup last July, when the labor war was at its worst, received a sentence of three months' imprisonment. Too often in the past leaders of unlawful attempts to cripple or coerce capital have gone unpunished. If one doubts this let him read the paper on Mobs and Lynching,

by George C. Holt, read at the last meeting of the American Social Science Association. Prosecuting officials and judges dependent upon the suffrages of the people have shown lamentable cowardice in pressing for the conviction of offenders. Federal judges and attorneys, obviously, can rise above such considerations. That Mr. Debs was responsible for vast inconvenience, suffering and financial loss is scarcely questioned, and the public will not regret that he and his associates have been dealt with summarily, providing it can be assured that the weapon and method employed to bring about their punishment can be defended or resorted to with safety. The vital question involved in this case is the jurisdiction of a court of equity and its right under the constitution to try and punish for contempt. Recent decisions of courts in Louisiana and Massachusetts have gone far toward restricting organized labor in its interference with non-union laborers seeking to fill places left vacant by striking trades-unionists.

The Federation of Labor, in session in Denver, Col., has been the scene of stormy contests involving personal reputations and questions of future policy. Though failing to secure re-election, President Gompers's policy during the past year has been approved. The influence of environment may have had something to do with the introduction of resolutions indorsing free coinage of silver at a ratio of sixteen to one. The debate on the resolution committing the trades unions to a policy of creating a new political party was a fierce one, testing fairly the relative strength of the conservative and radical wings. The conservatives finally won by a vote of 1,173 to 735. Indianapolis supplants New York as the headquarters. John Burns's complete, frank opinion of what he has seen and heard has not been uttered as yet, but he has said that there is too much jealousy within the ranks and too much public criticism of the labor leaders. He evidently realizes that what organized labor most needs in this country is genuine, honest manhood to guide it. Given that even, and it is an open question whether the trades union movement ever can win in this country the same relative position that it has in England. Most of the American wage-earners have yet to be converted to the trades union principle, and after conversion to that there is still much to be done to lead the average American to believe that his economic condition can be bettered by acting politically as a member of a class and not of a party. The American spirit, as Mr. N. P. Gilman has so clearly shown in his book, is not favorable to the ideas for which Mr. Burns is so eminent a British exponent.

Our letter from Chicago describes the annual meeting of the National Civil Service Reform League. Despite the loss of George William Curtis, the league flourishes because the cause does, and the presidential review of the year by Hon. Carl Schurz is quite as impartial in its awards of blame and credit as could be expected from any one not infallible. The permanency of any movement for municipal reform is so dependent upon the creation and maintenance of a set of officials whose appointment and tenure are based on merit and ability that it is not surprising to find that the interdependence of the two reforms was discussed both at Chicago and at the meeting

of the Municipal League in Minneapolis, which is reported on page 917. President Cleveland again has proved his loyalty to his personal convictions and pledges by yet another increase of the classified, protected service, the store keepers, gaugers and clerks in the offices of collectors of internal revenue, to the number of 1,400, being the latest trophies released from the clutch of the spoilsmen. The next chance for the administration to reveal its friendship for the reform will be in connection with the appointment of the nearly 400 men necessary to assess and collect the income tax. It can be done by President Cleveland at one stroke if he wills. A tax so intrinsically objectionable can be made doubly so if it is assessed by partisans in a partisan spirit. Mayor Schieren of Brooklyn, in a letter read at the dinner given by eminent New Yorkers to honor Senator Lexow last week, testified that his experience as mayor of Brooklyn had taught him that all city executive officials should be selected for merit, that they should be prevented by law from holding any prominent positions in their respective parties while serving as public officials, and that all save the mayor and his cabinet should be assured that the length of their terms was dependent solely upon fitness and fidelity.

The conviction of Captain Stephenson by a jury which had no very startling or heinous facts before it gave the guilty police officials in New York a hint last week that the public wrath was about to descend in the form of convictions and imprisonments. So when Captain Creedon took the stand before the Lexow Committee, conscious of guilt, he was inclined to confess. But he did not at first, preferring to perjure himself rather than betray friends and fellow-officials. The following day, however, he confessed that his friends had raised \$15,000, which was paid to one Voorhis, now a police justice, but then a police commissioner, as the price for securing the latter's influence in having Creedon appointed a captain. Creedon has a superb record as a soldier in the war. His intelligence and ability had given him high rank in passing the civil service examinations, and if merit had counted he would have been promoted long ago. He finally succumbed to the "system," and paid his way to promotion, as probably have many other men who at heart despised their extortioners. At any rate, the Lexow Committee has forced the police commissioners to withdraw their suspension of Captain Creedon, it apparently being understood that he is too valuable an officer to lose or to have "broken." Creedon's confession and treatment had its effect upon Policeman Thorne, who was under arrest for perjury and bribery, and on Saturday he confessed to the prosecuting attorney, giving the most detailed description of his own services as a "ward man" or "go between" between eight captains or acting captains and the gamblers who have run the poolrooms in defiance of law. It is needless to say that these revelations are interpreted as the beginning of the end, and it is hoped and believed that before Mr. Goff is compelled to assume his duties as recorder he will have uncovered the nether depths of this mortifying, infamous municipal and national scandal. A similar confession by one of the guilty, venal aldermen of Haverhill, Mass., has shown the citizens of that city their plight and duty.

Mayor-elect Strong of New York City has taken the oath of office. He has been given complimentary banquets by former business colleagues, and found opportunity there and elsewhere to deny emphatically Mr. Platt's assertion, in his letter to his vassal editors throughout New York State, that the recent victory in New York City was won by Republicans, and the fruits thereof should be enjoyed by them exclusively. Mayor Strong, Mr. Joseph Choate and Dr. Parkhurst all have repudiated this claim, and Mr. Platt has been so annoyed and disconcerted by the *Evening Post's* clever *exposé* of his relations to the rural Republican editors that he now is in nominal, if not actual, agreement with Mayor Strong on this point. This *exposé* coming the same week with the repudiation of Mr. Platt by the New York City Republicans has done much for good government.

The exoneration of Superintendent Brockaway of the Elmira Reformatory pleases those who have had faith in the system and the man. The investigators, however, admit the use of corporal punishment to an extent, if not to a degree, which is far from pleasant to contemplate. If necessary, then it proves the incorrigibility of the inmates, notwithstanding all the humanizing and reforming agencies which surround them, and it inevitably raises the question, Can the infliction of so much punishment leave the inflictor unscathed? Society too often forgets that in protecting itself it demands from some of its servants that which tends to ruin the servants unless they have divine aid. Policemen, detectives, officers of penal institutions deserve far more Christian sympathy and appreciation than they usually get. To rise superior to their environment and daily tasks demands unusual will and lofty aspiration.

This has been a trying week for the politicians and men of affairs of Canada. The collapse of the leading banking institutions of Newfoundland, the ruin that fronts the majority of that colony's citizens, the seemingly necessary return to power there of an already discredited political ministry, the unprecedented appeal of the colony to Great Britain for aid which it could not give, could not but affect Canadian business men who were creditors of Newfoundland merchants, nor could Canadian statesmen forget the possibility that Newfoundland's plight might cause her to turn to the United States with a desire for annexation. Then followed the sudden, sad death of Sir John Thompson, prime minister of Canada, in Windsor Castle, London, while on an errand of state and just as he was to be the honored guest of Queen Victoria. Sir John was born an Irish Protestant, was educated in the schools and Protestant academies of Nova Scotia, studied law, attained to high judicial positions, and then began his executive career as a member of the Conservative cabinet. As assistant counsel for the United States before the Halifax Fishery Commission, and as one of the representatives of Great Britain and Canada on the Bering Sea arbitration tribunal, he proved pre-eminently his ability as a jurist. After the death of Sir John McDonald he became the real leader of the Conservative party, but he did not deem it wise to become premier until two years ago. Though a convert to Roman Catholicism he won and held the respect and suffrages of the Protestant constituencies of the Dominion. The financial condition of

Canada is far from sound, and the task of administering its affairs grows more difficult. Mackenzie Bowell has been asked by Lord Aberdeen to form a new cabinet. He is a staunch Orangeman and protectionist.

The new German chancellor's first appearance before the Reichstag did not win him much credit as a persuasive orator, nor can the refusal of the Reichstag committee to order the prosecution of the Socialist deputies who refused to cheer the emperor be interpreted in any other way than as a decided rebuff to the new ministry and as a welcome evidence that Germany still has a legislative body with some conception of the truth that there are limits to the servility which a representative body of the people owes to the ruler of a limited, constitutional monarchy. Socialism may, or may not, be deserving of extinction, but if it is to be extinguished it must be by convincing men, either through actual experience, of its follies and disastrous results, or by arguments that will lead them to repudiate the theory. To suppress Socialist newspapers, imprison Socialist editors, and deny the right of Socialist deputies to do as they please in the Reichstag so long as they are not traitorous or indecent, will not put an end to the unrest or make the foundations of the state securer. Moreover, it is admitted that the only hope the emperor has of forcing his repressive measure through the Reichstag is by conceding enough to the Clericals (Roman Catholics) to win their votes. Could a more stupid course for a ruler of a Protestant state that, after all, depends for its stability on the goodwill of its citizens, be imagined? The net result now promises to be—the re-establishment of the Jesuits within Germany and other steps toward Canossa, and a marked increase in the Socialist forces in and out of the Reichstag after the next election. Italy is trying the same foolish policy of suppression. Scores of its deputies, and possibly its premier, are implicated in the Banca Romana frauds. Instead of letting the worst be known and then building anew with clean men, Humbert shields Crispi and prorogues parliament. The end is not yet.

Later atrocities in November in Armenia have been reported by refugees who have found their way to Greece. It is difficult to determine just what is the situation in Turkey respecting the investigation by foreign powers. It is said that Turkey has consented to permit the British, French and Russian consuls at Erzurum to become members of the committee of investigation. Again it is said the delegation of foreign powers will consist of Mr. Graves, the English consul at Bitlis, and delegates appointed by France and Russia. All correspondents seem to agree on two things, viz., that Germany and Austria have agreed to let Great Britain and Russia have a free hand, and that the Porte has rejected the scheme of the United States, by which its representative, Consul Milo A. Jewett, was to make an independent investigation and report to his own government. This may be because of personal antipathy to Mr. Jewett, who was most resolute in his course a year ago when compelling Turkey to do justice to the Christians at Marsovan who had suffered at the hands of Turkish officials, or it may be because of chagrin that we failed to commit ourselves to the policy of interfering with or influencing

European statecraft. Either explanation is creditable to the Americans most directly concerned.

IN BRIEF.

"I would not be here if I had not drunk liquor that day," was the explanation given by the man who was executed last week in New Bedford, Mass. "That day" was the day he murdered his wife.

"I do not know where else, in so small space, is found so much information for all good Congregationalists. It is a great advance on former years." Thus writes an admirer of the Handbook for 1895 and his testimony is but one of many which are coming to us.

Now all ye scribes, whose business it is to co-operate with Dr. Hazen in the preparation of the Year-Book, please pay heed to the fact that the first of January is only ten days distant, and that it is the date for reporting the statistical showing of all our Congregational churches throughout the country.

It may interest admirers of our cover page this week to know that the Madonna there represented—Dagnan-Bouveret's—can be seen in the recently embellished interior of the Central Church edifice in this city, the beautiful conception of the French artist being adapted in glass by the Tiffany Company.

The Washington correspondent of the *Chicago Record* says the grandson of John C. Calhoun, now a prominent business man in New York City, has expressed his willingness to vote for Abraham Lincoln's son if he should be nominated for the presidency in 1896. The world moves and old prejudices are dissolving.

"There are hopeful signs of a revival of benevolence in our churches and fresh witness to the world that the churches are making sacrifices for missionary causes in these times of financial distress." So writes the treasurer of one of our great benevolent societies. Let us trust that the immediate future will furnish many proofs of his sanguine expectations.

It is a rare satisfaction in these hard times to see the figures grow as they record the gifts to the Home Missionary Society. From April to October the gain in contributions was \$20,944 and in legacies \$40,182. This total gain of over \$61,000 in the first seven months of the society's fiscal year is most cheering to officers and missionaries alike. May this increase continue.

The leading newspapers of New England on the 13th published long and satisfactory abstracts of the eighty-fourth report of the A. B. C. F. M. It is gratifying to see the disposition of secular editors to recognize the interest of so many of their readers in the advance of the kingdom, and it is equally pleasant to know that our great societies are planning to take advantage of the friendly attitude of the great news-disseminating agency which lies so near their doors.

The cheery face of Mr. E. W. Blatchford of Chicago, recently from an extended tour abroad, looked in on us the other day. In his absence of about a year he has visited the Holy Land and added to his already large stock of information in regard to the practical working of our foreign missionary enterprises, all of which he will turn to account in the service of the American Board and the numerous good causes with which he is so influentially identified.

The students of Union Theological Seminary recently invited a Roman Catholic priest to address them on Methods of Preaching, and received from him some excellent advice. If one would like to read the counsels of a priest on that subject we advise him to get *The Clergy and the Pulpit*, a volume of lectures by the Abbé Mullois. It is one of the

choicest of homiletic treatises. The title of the opening lecture is, *To Address Men Well They Must Be Loved Much*.

Our Sunday School and Publishing Society manages every year to improve on its excellent Sunday school periodicals. For 1895 it is to add a kindergarten department to the *Pilgrim Teacher*. The *Little Pilgrim* has been entirely reconstructed, much matter being added to each issue, making it practically a new paper, and the pretty *Mayflower*, with its new heading, is better than ever. The society is to be congratulated that the total average circulation of its periodicals is over 700,000. The steady business growth of our Publishing Society is one of the signs of the growing unity and strength of the denomination.

Mr. W. D. Howells was credited recently with saying:

I do not go to church because the sermons I am likely to hear make me antagonistic. I feel that I want to get right up in my seat and refute, then and there, many of the dogmas and arguments of the so-called Christian life.

Mr. Howells desires it to be said that he has no recollection of saying anything of the kind. Moreover, he does not understand how "the so-called Christian life" could have "dogmas" or "arguments."

The subject of individual cups for the Lord's Supper is attracting considerable attention among native Christians in India. Hygienic matters disturb them. The *Christian Patriot* prints a number of letters on both sides of the question. How these difficulties might be quieted if they would only accept the following, which we clip from the *Presbyterian*:

We believe the Master, who has so signally guarded His people from harm for over eighteen hundred years, will continue to protect from physical evil all who drink of the cup which contains the emblem of His cleansing, life-giving blood.

The Navajo Indians, formerly so prosperous, have lost their crops for the last two years. The price of wool has fallen so that the income they formerly derived from that source is cut off. They face starvation—or theft of supplies from their white neighbors. Congress is asked to appropriate \$25,000 to support them until another crop can be sown and gathered. Will the Commissioner of Indian Affairs recommend this, and will Congress be humane enough to indorse such a recommendation? These are problems that citizens can help solve by expressing their wishes.

It ought to be said, in justice to Denver, Col., for the encouragement of such as still cherish the hope that she may not be as Sodom, that the recent petition of certain business houses of the city, asking for the reopening of the gambling halls, is regarded by the great majority of the citizens as an outrage. It has awakened a public sentiment which promises much for the welfare of the city. Almost every pulpit in the city has spoken out. Indignation meetings have been held. Remonstrances have come from very many sources, both corporate and individual. The most significant phenomena have been the moral wrath of the women—who vote—and many of the laboring men, both speaking through formal deliverances of their organizations.

There is a passage in a letter of Protap Chunder Mozoomdar to the lamented Charles Loring Brace, which we incline to quote for its appositeness. Brace had asked him if he had read Sinnet's *Occult Buddhism*. Mozoomdar replied that he had not, nor did he care to. "This occultism is proving," he said, "the bane of our young men. There is plenty of conjuring and necromancy in India, and we need not import any more from the waifs and strays of Europe." We can imagine a paraphrase of this running something like the following: "This occultism is proving

the bane of our middle-aged New England women. There is plenty of introspection and devotion to the latest 'fad' now in the vicinity of Boston, and we need not import any more from the waifs and strays of the Parliament of Religions."

They are beginning to say in New York that not only has their school system been Tammanyized, but that the price paid by some of the women who have secured places as teachers was—the loss of chastity. And yet Mr. T. C. Platt, and the county editors whom he owns, intimate that the Lexow committee has probed deep enough. Dr. Rainsford has flamed out in a letter to the *Tribune*, in which he says, truthfully:

If after catching a few small sinners the inquiry ends there a blow will have been given to the cause of morality and good government that no Tammany organization, however strong, could have given. There are big sinners to deal with—they who have made the large hauls, they who have trained corps of understrappers to do their dirty work. These are the organizers of our municipal disgrace. It is these, not their underlings, who have made for years reform impossible. The little men are only proof positive of the big men, the pilot fish of the neighboring shark.

Since Dr. Rainsford wrote some of the "sharks" have been captured.

The Roman Catholics long ago realized the importance of seizing the strategic, commanding site of Washington, D. C. There they have two educational institutions; there Mgr. Satolli resides; there Cardinal Gibbons is a frequent visitor and honored guest, and there the Indian Bureau guards the interests of the church's schools. It was inevitable that sooner or later Protestants would wake up and enter in. The Methodist University is about to build its first building. The current *Churchman* is interesting because of the editorial discussion of a proposition—already on the way toward realization—of dividing the Protestant Episcopal diocese of Maryland and making a new diocese of Washington. Then if the church decides to create a new officer, *Primus*—as will be recommended by the joint commission on revision of the constitution to the next General Convention—it is proposed that it be made possible for the archbishop—for that is what he would be—to be given the new Washington diocese as his see and residence. Let this scheme blossom out into perfect fruitage and, presto! we shall see Washington change—and also the Protestant Episcopal Church.

STAFF CORRESPONDENCE.

FROM BOSTON.

1894 versus 1884.

Even if comparisons are not wholly encouraging, it is sometimes desirable to contrast the present with the past, and some recently compiled statistics touching the progress of the Boston Congregational churches during the last decade furnish substantial food for reflection. In that period the denomination has gained six new churches, two of which are in Dorchester, one a Norwegian and one a Swedish. Seven in the entire circle have lost in membership, and since 1890 the decrease has been more perceptible than in the six preceding years. The total membership, however, today is nearly a thousand more than in 1890 and about 2,500 more than in 1884. But the aggregate increase in Sunday school membership is not so great, and thirteen Sunday schools are smaller today than four years ago. It is in the benevolence column that the shortage is most evident, for the thirty-two churches in 1894 are reported as giving \$111,670, which is \$13,731 less than what twenty-five churches gave in 1884. As respects individual churches a falling off is to be noticed

in the case of thirteen. Park Street, for instance, is giving only about one-half of the amount it gave a decade ago. Phillips, in South Boston, hardly a third as much, Eliot, at the Highlands, has decreased its annual gifts some seventeen hundred dollars, and Central, that former mainstay of several Western colleges, has shrunk between three and four thousand dollars. The only notable increase is that of the Old South, whose reported benevolences in 1894 are \$24,111 as over against \$13,921 in 1884.

What the Figures Mean.

These striking differences are by no means to be interpreted as indicating a corresponding decay of the benevolent spirit. They are simply forcible indices of the remarkable shifts of population which have distinguished the last ten years. It is probably true that there are not, all told, as many large givers in the circle of Boston churches as there were ten years ago, and it remains to be seen how many of the men now coming forward and who are beginning to acquire a fortune will become as conspicuous for their generosity as men of a former generation, whose names readily occur to mind, and as men who are still spared to us and are no less worthy of honor.

We Must Look to the Suburbs.

Bald facts like those stated above make it clear that the benevolent societies will have to depend more and more in the future on the thriving suburban churches into which have gone already so much of the financial strength and practical energy of the churches in the city proper. And this raises the question whether the denomination is doing all it can and ought to establish itself in the rapidly growing regions lying just outside of the city limits. There is considerable point in the naive remark of a keen observer of the trend of affairs ecclesiastically to the chairman of the Prudential Committee of the American Board the other day, "O, yes, the Congregational families that are moving out there," mentioning a popular and fashionable suburban section, "are going to give just as much to foreign missions, but the circumstances are such that they are likely to give it through the Episcopal Board." In view of the special appeals which all the societies are sending out just now, it may be well to forecast the years and reflect a little on probable sources of supply ten years hence.

How the Strong May Serve the Weak.

It is not improbable that in connection with the increasingly closer relations, commercial and physical, between the city and its suburbs, there will come about in due time a federation of urban and suburban Christian interests that will be mutually serviceable. At present there is comparatively little for the earnest young man to do who moves from an active, yet depleted, city church to one in the suburbs which already has a large quota of competent men. In the city he has been needed in various important posts from which he is sorely missed; in the suburbs he finds everything running so smoothly that he hardly knows how to set himself at work. Now no one has a right to say that this or that individual who has been a pillar in a city church has no right to be caught in the suburban drift, but it is a fair question whether some way could not be devised whereby the need and the supply both of men and of means could be related more closely and efficiently. If, for instance, some of the unemployed enthusiasm and

ability in suburban churches could be turned to account in holding for Christ such important urban centers as Shawmut, Berkeley Temple and Park Street, how much good might result to all concerned and to the kingdom of God!

What Can Be Done in a Month.

In estimating the forces which are still striving with unabated vigor for the regeneration of the city, the work of the City Missionary Society should not be overlooked, for it is due to the efforts of its missionaries that there has been a slight gain even in the total Sunday school membership of the city during the last ten years. Were not these faithful laborers going constantly from house to house and inducing parents to send their children to churches and missions, we should not be holding our own in point of figures, since the large churches often have surprisingly small Sunday schools. A single month's report of the activities of Mr. Waldron and his staff shows 2,526 families visited for the first time this year to ascertain the facts in regard to Sunday school attendance. Of these families 1,463 were Protestant and from them 121 children were brought into the Sunday school. This, it should be said, is not infrequently the first step to church membership and a useful Christian life.

Of Interest to Teachers.

The completion and occupation of the new Massachusetts State House gives to many of the State departments that measure of room and opportunity for expansion which they long have needed. To illustrate, the State Board of Education can now proceed to install the educational museum which the last Legislature authorized. The nucleus will be the State's exhibit at the Columbian Exposition, and from that will be built up a collection of vast importance to educators without as well as within the State, requiring, however, many years to perfect. The expert aid of Professor Hanus of Harvard has been enlisted, and the development will proceed along lines laid down by him. Ultimately, of course, larger quarters than are now to be had in the State House must be secured if the plan is to be realized, which includes, besides a large hall, a pedagogical library, comprising the most complete collection possible, a text-book library, comprising classified collections of all text-books in use throughout the State and nation from the primary school through the university, and school exhibits properly systematized and showing the work in all grades of city, town and rural schools.

FROM THE INTERIOR.

Some Prosperous Churches.

The great feature of last Sunday, the closing day in the dedication period of the California Avenue Church, was the communion service in the afternoon, at which twenty-five persons, seventeen on confession, were received into fellowship, thus bringing the membership up to 385. On the same day twenty-eight were received into the Douglass Park Church, Rev. F. T. Lee, pastor, as the first fruits of evangelistic services conducted by Mr. McCord, one of our State evangelists. All but four came on confession. During Mr. Lee's pastorate of a little more than a year, eighty-six persons, most of them in mature life, have been added to the church. Sunday afternoon, after long delay, and as the result of a great deal of self-denial, the Cortland Street

Church dedicated a neat and convenient house of worship. This is truly a mission church, although its members and friends have done all that they can to make it self-supporting. It is made up of working people. It has been aided from the first by the City Missionary Society, which furnished \$1,000 toward the new building. The building has cost about \$2,500. Nearly \$400 remained to be pledged at the dedication service. This sum, under the leadership of Prof. O. C. Grauer, a former pastor, was promptly subscribed by the people on the ground. The outlook under the new pastor, Rev. Mr. Eakin, is encouraging.

Annual Church Meetings.

We are coming now to the period of the annual meetings of the older and larger churches. The showing for the First, both financially and in the way of additions, is exceedingly gratifying. Congregations this fall and winter have been unusually large, and the numerous organizations were never in better shape or more vigorous. The same is true both of Plymouth and New England. The South is making arrangements whereby some of the property it has long held will soon be turned into money and used to wipe out its debt. The church has recently improved its social and Sunday school rooms and thus increased its facilities for work. The attendance at all the services is encouraging. Union Park, during the year, has put in a new heating apparatus at the cost of \$5,000, the payment for which, by vote of the people, is to be provided for by special pledges payable weekly through the year. With this exception all bills have been met as they have matured. The benevolences are somewhat in excess of \$16,000, the city missionary society getting nearly \$3,300 and foreign missions over \$2,600. About \$1,800 were spent in relief last winter. The reports of the various societies were uplifting. Including the membership of the branches (about 250) and absentees, there are nearly 1,300 names on the rolls, and not far from 800 members are on the ground, able to attend service and engage in Christian work. In listening to reports like these one gets an idea of the power of the Christian church and the immense service it is rendering in every direction to the community. There is nothing which can take its place. In the Union Park Church a society for the study of American history and literature has been organized, with Dr. Noble as leader, which has been of incalculable value to its large membership. This year it is studying the writings of Francis Parkman.

Ministers' Meeting.

Last Monday was the day for the annual retreat or a day for prayer and conference. The meeting was held by invitation in the California Avenue Church. The day was stormy, so that the attendance was not large, but the meeting itself was one of the best we have had. The general subject was the presence, power and comfort of the Holy Spirit. The leaders of the different hours were Rev. N. A. Millerd, Dr. E. P. Goodwin, Dr. Savage, Dr. Humphrey and Rev. F. T. Lee.

Some Important Sunday Meetings.

One of these was that held in the evening at Central Music Hall, and presided over by Mr. H. N. Higginbotham, to protest against the outrages in Armenia. Mr. Mangasarian spoke temperately but emphatically, and resolutions were adopted calling upon the

government to do all that it can to prevent the continuance of these outrages and to secure better protection for Armenian Christians. The hall was full and the representative attendance showed how deep and widespread is the interest in these far-away sufferers. It is reported that there are about 300 Armenians in the city and vicinity. From the appearance of the gathering it would seem as if nearly all of them were present.

Other gatherings during the day were in memory of the great character and deeds of Gustavus Adolphus of Sweden. In the afternoon Music Hall was packed to suffocation, and hundreds, if not thousands, of patriotic Swedes were on the sidewalk seeking entrance. The meeting ought to have been in the Auditorium. It was under the auspices of the Swedish Lutheran churches, whose officers were aided by members of the German churches. The addresses commemorative of the three hundredth anniversary of the birthday of the hero were of the very highest order. It is only on such occasions as this that we realize the immense power which Lutheranism has in our city, or the strength of its numerous churches. It is a great pity that its ministers are not in closer sympathy with ministers of other Protestant denominations. There is no good reason why this sympathy should not exist and be made manifest.

Annual Meeting of the City Missionary Society.

This year the meeting was held in the recently completed audience room of the Central Y. M. C. A. The attendance was a great improvement on that of previous years. The principal address was by Dr. Scott of the South Church, who laid special emphasis upon the fact that the poor need the rich and the rich the poor if each would lead the largest possible life and accomplish the best work for the Master. From the report of the superintendent, Rev. J. C. Armstrong, it appears that nearly \$26,000 have been received from all sources, with obligations of more than \$3,000 still to meet and pledges about equaling this amount in hand. The need of much larger contributions from the churches and individuals was made painfully evident. During the twelve years of the society's life our churches have grown from seventeen to sixty-eight, with a membership considerably more than double what they had twelve years since. Nor has the increase been confined to the new churches organized. The older churches, in spite of the constant movement away from the center of the city into the suburbs, have grown, and bid fair to continue to grow for years to come. During this time, with an outlay of about \$240,000, sixty per cent. of it in purely mission districts, property has been secured worth at least \$300,000 and many churches aided to self-support, which are now furnishing the society from five hundred to a thousand dollars yearly for its work. During the last year eleven churches have been assisted in getting new houses of worship or in enlarging old ones. To the city missionary churches there have been added the last twelve months 800 persons, 451 on confession. From the pastors of none of these churches do any reports come of any breach between the church and the masses; nor do any of them complain of small evening congregations; nor, with few exceptions, have any a reason to complain of a lack of interest on the part of the community in the church services. For

the City Missionary Society and its faithful officers and directors we are profoundly grateful. Prof. S. Ives Curtiss was again chosen president and Mr. Armstrong superintendent. Several prominent men were added to the directory.

Civil Service.

The first public meeting of the National Civil Service Union Reform League met in Chicago, Wednesday and Thursday of this week. The delegated attendance was large and much local interest was taken in the gathering. Hon. Carl Schurz was chairman and was re-elected president of the league. The delegates were welcomed in a sympathetic and appropriate address by John W. Elia of this city. On Wednesday evening Mr. Schurz gave an address to a great audience in Central Music Hall, which traced the steps in the reform and its hopeful outlook. He blamed Secretary Carlisle for his disregard, if not of the letter, at least of the spirit of the civil service rules, and expressed his gratitude that these rules now apply to at least 50,000 of our public servants. Mr. Schurz did not propose any remedy for such willful perversions of these rules as that shown by Mr. Josiah Quincy in his treatment of our consuls, and now manifest in Mr. Carlisle's department at Washington. He spoke hopefully of New York and had only words of praise for what has been accomplished in Massachusetts. We are trusting that in accordance with the recommendations of Mayor Hopkins's committee, our police service may be taken out of politics as completely as is that of the post office and the fire department. One thing is certain, the people believe in civil service and will find some way in which to secure it. They are tired of seeing the public revenues wasted by men who care nothing for the public welfare.

Miscellaneous.

Several balls have been advertised for charity. One of them, the Hebrew ball, it is thought will net about \$20,000. The money will be divided among deserving institutions without regard to denomination. Dr. Hillis has signified his willingness to accept the pastorate of the Central Church. It only remains for the presbytery to act. With its consent he will begin his work Dec. 10. A good deal of interest is manifested in the proposed *Congregationalist* tour to the Orient. Were the times better, doubtless a good many from this section of the country would try to join it.

Chicago, Dec 15.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

It is encouraging to see the unanimity of the religious press on the necessity of abolishing or curbing intercollegiate football. The criticism is being directed just where it belongs. "Where," says the *New York Observer*, "does the blame for this condition of things lie? We should say very largely with the college presidents and professors who make merchandise of advantages for athletics and join with students in conspicuously honoring the victors in athletic contests, and with the alumni whose assemblies are more quickly stirred by the names of the winning team than by those of the victors in intellectual contests. . . . It is high time that college presidents and alumni should recognize a fact of which the extracollegiate world has long been cognizant. It is absurd to say that the present development of athletics is needed to make 'all-around men.' The men graduated from Yale, Harvard and Princeton before the

passion for athletic superiority set in were not physical invertebrates."

Rev. Henry Van Dyke, D. D., in the *Christmas Bookbuyer*, says: "I cherish the opinion, heretical though it may be, that a course of novel reading is important, if not essential, to an education for any of the higher callings in life, especially for the ministry," and of Kingsley's *Hypatia* he adds: "I know not in what other book one can read more clearly the lesson that theology, divorced from human affection, is cruel and treacherous, that the church exists for mankind and not mankind for the church, and that a true faith in God makes men generous, tolerant and divinely patient."

ABROAD.

Rev. S. R. Crockett, author of *The Stickit Minister*, *The Raiders*, etc., has been interviewed by the *Christian Commonwealth*: "Do you find, going in and out among the people, that religion is as essential a part of Scotch life as it used to be?" "My experience is that it is quite as much so." "And are they as much interested in the sermon as ever? Is their appetite for it as keen and do they still discuss it and dissect it as of yore?" "Given an earnest man—just as much as ever. . . . If a preacher is faithful, speaks out his mind, is not afraid, and does not simply take his sermon the night before out of a book, if he gives out part of his own life and experience, people are just as easily and as deeply moved by sermons as ever they were." Mr. Crockett says J. M. Barrie "is almost the greatest pillar of religion in Scotland. Although I do not believe in the novel with a purpose, I feel that if great fiction can be written by a believing man it will have the greatest and widest influence among men. . . . I believe that the purpose ought to be in the writer. Let the author be full of a moral purpose and high resolve and then tell the best story he can, then the purpose will emerge of itself without being given in the form of medicine."

It is interesting to find "Ian Maclaren," Rev. John Watson of Liverpool, saying much the same thing in the *New Age*: "Any man who tries to represent Scottish life without including religion is a bad artist. You might as well try to paint a cherry tree without blossoms in May. . . . The novel with a purpose has generally some ax to grind. . . . If socialism attained to great dimensions, or if there were to be a revolution in the country, there would probably be an outburst of literature."

The *London Chronicle* of Dec. 7 contains this interesting dispatch from its Paris correspondent: "Monsignor Youssef, Uniat Greek Patriarch of Jerusalem and Antioch, who is now making a brief stay in Paris, has given me some of his impressions concerning the reunion of Christendom. His Beatitude—to give him his proper title—firmly believes that the Eastern dissidents will all find their way to communion with Rome in due course. The plans laid down by Leo XIII. are not officially known here yet. It is no secret, however, that their aim is to spread learning and the apostolic spirit among the rising generation of young Oriental clerics by the discipline and piety of college life." The Rome correspondent of the same paper telegraphs that he has been assured by a cardinal who took a prominent part in the conferences of Eastern patriarchs that "the apostolic constitution for the Eastern churches is the most important act which the Vatican has performed for several centuries, and the Pope expects great results from it. The cardinal added that the Pope, being no longer occupied with Eastern topics, was going to give his special attention to religious questions in England. The Pope awaits with impatience information which Cardinal Vaughan has to furnish on the views held by the Anglican Church. His Holiness has interrogated a number of cardinals and prelates whom he has received in audience on the opportuneness of an appeal for union with Anglicans."

A Christmas Supper Extraordinary.

By Rollin L. Hartt.

The wickedest street in the world was celebrating the birth of the Saviour. Little, indeed, cared the outcasts of the slum that this holiday commemorated the advent of our Lord, but as all the great city was busied with merry-making they too sought to lose themselves in revelry.

Canal Street, Buffalo, lived up to its reputation that night, and this was no trifling achievement. Says a lady in high command in the slum division of the Salvation Army: "I have been round the world in rescue work and I never saw anything to equal this street but once. That was in Bombay, India, and there wickedness wasn't so open." In a single year the police patrol wagon made 3,600 visits to this sin-cursed thoroughfare and the few adjoining streets. Officers dare not enter the district except in pairs. Murders are of frequent occurrence. Here every villainy finds shelter and a hideous rabble of Whitechapel criminals haunt the degraded streets.

On Christmas night the uproar was almost unendurable, for Canal Street is at once the most musical and the most unmusical place imaginable. A discordant din of brass bands, throbbing drums, squeaky fiddles and tin-pan pianos mingles with the comic songs of poor, half-dazed women—which melancholy merriment is, by interpretation, the wail of the damned upon earth. The hollow laugh, the forced jest, the maudlin levity and the bedizened corruption of the slum have in them the ghastly humor of a grinning skull. Humor and pathos blend into a bitter identity in this valley of the shadow of death.

A curious invitation led me to Canal Street on Christmas night: "If you are sober, hungry and without money, you are invited to a Christmas supper at the Rescue Mission, given by men who a short time ago were hungry, penniless and friendless themselves." Being entirely sober, not entirely penniless, and only as hungry as the luxurious rotundity ensuing upon a Christmas dinner at home would permit, I went early and secured a seat on the platform, whence I could watch the whole proceeding.

The mission hall—bright with mottoes and festive with Yuletide greens—was already packed with a throng of over 200 men of the variety one would be reluctant to meet in the depths of a fairy-tale forest. Most of them had contributed their portraits to the rogues' gallery, and a fair proportion had served time in prison. Many were fresh water sailors, who, I think, are a little worse than pirates. Here and there were men who had apparently been reduced by sudden misfortune to the lot of the nomad parasite, infesting the slum and living, or rather starving, upon charity. They were all shabby in the extreme, but as it had rained all day they looked uncommonly clean. All were sober, but all were drunkards.

There had been considerable difficulty in seating the crowd, and a little army of belated proletarians banged lustily on the door, but just at the appointed time the service began. After a ringing rescue hymn the superintendent offered prayer, closing with our Saviour's simple petition and, strange to say, the gang of toughs joined

audibly in the Lord's Prayer. Then the hosts of the evening, all converts of the mission, waited upon the men as they sat in close-packed rows. Dirty and often trembling hands held the cups as they were being filled with coffee from big watering-pots, and the supper was passed served on wooden plates. This is the menu: two sandwiches, two doughnuts, one pickle, two cups of coffee and a quarter of a pie—which grand total is psychologically the equivalent of a Delmonico dinner to the hungry outcast of the street. It was a rare sight to see those men eat. It was also a rare sound to hear them, for the unrestrained smacking of 400 lips is something quite of its own kind.

Vigorous music kept up the spirit of the meeting during the supper. When the meal was over the superintendent said: "Boys" (the mission crowd are always "boys"), "Boys, I want you all to understand that every one who contributed to this supper was not long ago a tramp, wretched, homeless and without friends. The reason I say this is that the same conditions that saved them are open to you all." The account of the birth of Jesus was read, the story of His life briefly told, and then the superintendent added: "I recall the first time I ever read that life in its full significance. After years of wandering I went into a mission and stayed through the service. As I went out I asked the janitor for a Testament. That night I slept under a wharf. The next morning I read the gospel of Matthew all through and found out what I never knew before—that Christ claimed to save the lost, the hopeless and the outcast. It came to me because I was in trouble that I had never sought Him, so I went to Him and He has changed my life."

Strange words! thought I, though I had heard him tell the story many times. How could one believe that that handsome, educated, devoted Christian man had ever been a drunkard? Born of an old Connecticut family, reared in a Christian home, taught to regard a drunkard as a man God hated, it seemed unlikely that the young man would ever become the victim of intemperance. On completing his academy course he entered upon the career of a newspaper man, rose to the editor's chair, wrote a popular novel and contributed to various periodicals. Meanwhile, however, he had learned to love drink, and having failed to realize the need of his accepting Christ as a personal Saviour his downward course was steady. The last five months of his drinking days were spent in New York. Thrice he suffered the horrors of delirium tremens. He had tried the gold cure without success, and now he abandoned himself entirely, sinking down into the great under world of degradation. He dodged the police, assumed a false name, avoided all who might know him, and wrote his brother that he had gone to Europe never to return. In St. Bartholomew's Mission he was redeemed. This story he tells every night in the year, that others as low as he once was may know that Jesus can save the drunkard when all human means have failed.

If the visitors on the platform were aston-

ished at the leader's testimony, how much must their amazement have increased when they listened to the thirty-seven testimonies that followed! The remarks of the converts were indeed striking. All confessed the awfulness of their past lives. A born orator said: "Boys, I was eight years under lock and key. Six years ago next New Year's morn, when the bells were ringing and the whistles blowing, I had a bottle of whisky with me in bed and I was asking myself what end I was coming to. A few days after that New Year's I got saved and I've had joy and peace ever since; and you know as well as I do there's no happiness in tramping the ties all night. Boys, I don't have to rob the children any more, I don't send my wife home to her father any more, I'm never hungry, I'm never penniless, I'm never in debt—and I tell you there's many a beer debt I left unpaid in those old days."

A young Swede said: "I tank God I am saved. I vas a hopeless droonkard. I vas arrested seven times in five weeks—now that's a record! But I got out of it by being a good hand at lying. I tank God I am saved!" Another foreignersaid: "The 18th of December, 1891, was the greatest day of my life. I was then sinking into the grave, a physical wreck. I had no friends and no money. I was ragged and filthy. I had eaten nothing for two days, except what I could get off the free lunch counters at McCue's and Fix's, and you know that's not much! I came into the mission and heard the testimonies and was converted." There were many other interesting life histories, but the one that impressed me most was that of a woman who had been for twenty years the keeper of one of the vilest dens of infamy in the street. This is part of her testimony: "I was as wicked a woman as there was on the face of the earth; but my sins are all forgiven and I've no desire to go back to them. I'd die before I'd do it!"

The service closed with prayer. About twenty-five men rose to signify their desire to find redemption in Christ. After the benediction had been pronounced and the crowd had gone, the workers and the converts lingered about the Christmas tree, while the presents were being distributed to the rescued men. Then the little company gathered about a long table in the basement and enjoyed their own bountiful Christmas supper. I shall never forget the glad solemnity of the scene. I wish that all the world might have looked in upon that humble room, for there in visible reality was the supreme measure of the gospel—the actual accomplished fact of the salvation of God. And now, if ever doubt and perplexity cloud my life, I have only to look back to that Christmas night in Canal Street to take heart once more and to trust in simple faith.

I think sickness has a wonderful effect in fanning into life the half-extinguished conscience. It is doubtless better for me and for my friends that the hand of sickness is sometimes laid heavily upon me. Who knows what either thou or I should have been had we always enjoyed good health?—*Whittier's Letters.*

THE CHILDLIKE SPIRIT.

BY PROF. HENRY ALLYN PRINCE, PH. D., AMHERST COLLEGE.

The days now bright with the memories of the Babe of Bethlehem ought to have, as no other days, suggestions of the power and beauty of the childlike spirit. Much that was childish belonged to the ancient religions and ancient civilizations. But the childlike spirit among men had its advent when the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." It was by the irresistible force of this spirit, and not by physical or by intellectual might, that the kingdom of God thus heralded was to conquer and rule. Only as we come in the spirit of the little child, as our Lord declared, can we enter into His kingdom. But if this childlike spirit is the first condition of the Christian life, it is also its highest attainment. The glory of the Master who was its perfect embodiment, it has been the glory of Christian life and character ever since the days of the Master.

And yet when the appeal is made for the manifestation of this spirit, not only in the closet and the prayer room but in the ordinary intercourse and practical affairs of life, to how many does it seem an appeal for ignorance, inexperience, credulity, weakness. To plead for it, especially in these times, is thought to show but little knowledge of men and of the world. What place, it is asked, have simple trustfulness, simplicity of motive, frankness, gentleness, purity of heart in the complex order of things today? This is an age which, as we are told, with its clash and war of interests, its rivalries, competitions and bitter struggles, its probing of old beliefs and challenging of the authority of all hitherto held sacred, demands as never before the sharpened intellect, the keen analytic vision, the widest range of experience and the firmest grasp upon what is visible, tangible, actual. How inadequate a view of life and of the right equipment for its struggles, it is said, is the claim that in the childlike spirit life finds its noblest achievement and its most effective element of power.

But let us see. Note, for instance, the experience of the largest mind and the richest life which our race has produced, and learn the lesson which Shakespeare teaches. The world of action and the world of thought he knew in their length and breadth. There is no depth of passion which his line and plummet have not sounded. He faced, in their essential force, every intellectual problem which has thus far engaged the thought of man. To read with understanding his magnificent plays of action and his profound tragedies of thought and passion is to learn of human life in its most varied range and in its full height and depth. And now, what has the great dramatist, as his last and authoritative judgment, to say of it all?

His plays are grouped by his critics in periods, from evidence within and without, as is well known, according to certain stages in Shakespeare's personal experience. There are the comedies and the one original tragedy of his youth, showing immaturity of thought and the hand of early workmanship; then come the histories and other plays which reflect him as the successful man of affairs; then the immortal tragedies, born of his deepest struggles and sorrows; and then the closing plays which show him as one who, having passed "out

of the depths" and standing "on the heights," surveys the great problem of life in final judgment. And as we turn to these last plays, it is to learn that if *The Winter's Tale*, *The Tempest*, and the other beautiful romances of this period have any lesson it is that of the supreme power of the childlike spirit. Nowhere else in all literature, apart from the Bible, is this spirit so glorified as by the world's greatest interpreter of human life in these plays which teach the all conquering force of simple faith and love, the open heart, the docile mind and will, the generous judgment and the sincere, devoted purpose.

And so always the great achievement in life is to preserve what is best in childhood carried to its highest attainment as we move on and upward in the various stages of mental enlargement and worldly experience. The mother has not found in her boy what ought to be the highest product of the school or college if he comes back to her no more her boy. If filial confidence is gone, if the son can no longer give himself, as in the earlier days, to the affectionate look and inquiry, then has he lost more than he has gained, and the school or college has taken from him more than it has given.

As on the day of his inauguration, President Garfield instinctively turned, as when a little child in some moment of boyish success, and before the great multitude kissed his aged mother, he unconsciously gave to the American people a revelation of himself which won for him their instant confidence and love. The spontaneous, childlike act was proof that here was an affection so quick and warm and a nature so simple and genuine that what was noblest in the man had not suffered from the successes and temptations of public life. Nor can the world ever recognize this childlike element in one who for a lifetime has faced and fought what is mean, selfish and cynical, and not feel its commanding power and compelling beauty. It is no small part of Thackeray's claim to our love and reverence that, man of the world as he was, and second only to Shakespeare in his knowledge of the human heart, his most cherished character was one "whose heart was that of a little child."

But the childlike spirit does more than mark the highest reach of personal character and attainment. Other things being equal, it is the means of the highest influence and usefulness. To get at what is most powerful we must go back to what is primary, essential. The most wonderful and helpful inventions are only applications of the most simple and elemental forces. So in the moral and intellectual world, sophistry often seems a necessary weapon and is often temporarily successful, but the ultimate victory is always with the everlasting truth. Diplomacy is in high demand, and when skillful has a measure of power, but behind the simple declaration of right are the armed battalions of God. Suspicion and doubt keep clear of certain pitfalls, but only at last to stumble and sink the more hopelessly.

What fact seems to escape us more than that greatly successful men use the most simple and direct means to the end in view? The figure in our history that towers the highest and noblest, for not only what the man was, but for what the man did, is that of Abraham Lincoln. And yet did ever methods of action more reflect the child-

like spirit? Urged to change the statement of his convictions that "This government cannot permanently endure half slave and half free"—in his speech when nominated for the Senate of the United States—because, as his friends said, "It would cost him his election," his answer was, "I cannot change the fact, nor can I escape the conclusion of my own judgment." And yet it has been well said: "That statement later made Mr. Lincoln president, and drove the bolt of death straight to the life of human slavery." So throughout the war it was his childlike faith in the inevitable triumph of right and justice that made him impregnable to every disappointment and disaster, for, as he said: "It is God's fight. He will win it in His good time."

Without doubt these are times when the welfare of the individual, of society, and of the state makes urgent call for the largest knowledge and ripest wisdom. But with no depreciation of such aids, the question is, Shall we not do well to be reminded by this Christmas season of the strength and beauty in the things "hidden from the wise and prudent, but revealed unto babes?"

DIFFICULT SAYINGS OF CHRIST.

III. CHRIST BROOKS NO RIVAL IN OUR AFFECTION.

BY PROF. MARCUS DODS, D. D.

In Luke 14: 25, 26, we read: "And there went with Him great crowds and He turned and said unto them: If any man cometh to Me and hateth not his father, and mother, and wife, and children, and brothers, and sisters, yea and his own life also, he cannot be My disciple." This strong saying, and the equally explicit statements in the midst of which it is embedded, were prompted by the desire on our Lord's part to secure that no one should follow Him under a misapprehension. When great crowds followed Him, He knew there must be some members of these crowds who were being misled by their curiosity, or by the example of their neighbors, or by a misconception of what they might receive from Him. Such followers could only prove a weakness in the end, whereas a timely presentation to their minds of the actual terms of discipleship might lead them to measure His offers with their own desires and purposes, and so possibly determine upon a deliberate and resolved following of Christ. Our Lord wished no man to follow Him without first counting the cost.

Therefore He lays down the terms of discipleship in the most uncompromising form—"whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." In other words, allegiance to Christ must be absolute. Nothing whatever must be allowed to interfere with the obedience due to Him. He must be accepted as supreme or not at all. No purposes of our own must be allowed to hinder our fulfillment of His purposes. We must have no purposes of our own which are not also His. If those to whom we most of all owe affection and duty should require us to do what is inconsistent with our obedience to Christ we must turn from them. We shall seem to harden our hearts against them. They will charge us with "hating" them, because we are compelled by our allegiance to Christ to thwart their wishes and disregard their entreaties and sacrifice their immediate interests. That the words mean no more than this is obvious from our Lord's own treatment of His mother, as well as

from His command that we should love one another. Moreover, all Christian experience proclaims that when love to Christ possesses the heart the result is not that we love our relatives less, but that we love them more. No Christian heart, therefore, finds any difficulty with the words. It knows that circumstances do sometimes arise in which the following of Christ compels the disciple to act as if he "hated" those whom indeed he loves at that crisis more tenderly than ever, and he is conscious that his own possession of the love of Christ has deepened his affection for his kinsmen after the flesh.

And indeed this is partly the reason why Jesus demands absolute allegiance and that our love for Him dominate all other love. He is the incarnation of God, the embodiment of all good, and the more truly we are possessed with devotedness to Him, the more firmly are we knit to our fellowmen. As the lover said to his mistress:

I could not love thee, dear, so much
Loved I not honor more,

so can every Christian truly say, "I could not love my friends with so true and deep an affection, did I not supremely love Him who is perfect goodness and eternal love." For the love of Christ, when admitted to the place of supremacy, renews every energy of the soul with health and vigor.

It is, then, not an arbitrary exaction Christ makes in these words, but a necessary law He lays down. He must demand to be loved supremely if this love is to be strong enough to purify all other affections and to deliver us from the power of all counteracting influences. It is not enough that we pass judgment on Christ's worthiness and pronounce Him to be worthy of all homage, service and devotion. We must also so esteem and love Him as to be constantly, uniformly and powerfully drawn to serve Him. It is our likings and dislikings that save or destroy us, not the judgments we pronounce nor the knowledge we possess. It is our actual likings which manifest what we in our inmost selves really are, what our real affinities are, and it is our likings which determine how we shall act in critical passages of our life and in times of serious temptation. And Christ demands that we love Him supremely, because that love will never lead us astray or hinder us in the pursuit of goodness.

DR. HOLMES AND ONE OF HIS IMMORTAL POEMS.

BY HARRIETTE KNIGHT SMITH.

Since dear Dr. Holmes passed into the silent land so many beautiful things have been said and written of him that one cannot feel that a death has occurred in our midst, but the rather that a wondrous immortality is being emphasized. In his person Dr. Holmes never suggested a possible physical dissolution, but instead a glorious reawakening.

Sitting in his large chair, near his study table, in his Beacon Street home, I saw him in July, just before he left for his last summer at Beverly Farms, Mass. He seemed as he sat there, so alert and clever, to have drunk deep of the elixir of perpetual life, which poor Septimus Felton failed to compound, to be squaring with the problems of life, not death—almost to the defying of that grim messenger. I had gone to the genial Autocrat on an errand of historic interest, in which I was sure of his help and sympathy, and he said: "It is strange

that you should have come to me on this matter on this very day and hour, when I am so interested in looking through a catalogue which reverts to my childhood days, and which so vividly reopens the past to me."

"I wish," he continued, "that I knew someone as old as I to send you to, someone who might, perhaps, confirm my impressions." And then, as an expression of deepest tenderness settled upon his face, he said, "But almost all of those who knew me, and whom I knew and trusted, have passed on, have died, as they call it, so that I am growing to feel so alone."

For longer than either of us realized he sat there, and seemed to be only thinking aloud as he reviewed his intense life, from the days which the school catalogue in his hand recorded, down the long years of poverty and struggle, and on toward victory and fame, seeming, as he spoke, to be recounting the life work of some dear friend of his youth, for whom his heart had ached, rather than his own career.

"I care nothing now for what they say of what I may have done; I am tired of hearing of myself. I am, however, reverently thankful, since I live on, that I am so physically comfortable. I keep each morning, besides our housemaids, three other women occupied about my business—my secretary, my librarian and one other who is generally useful to me; so that for a man of eighty-five, who has all his life been overworking, I am really very comfortable and have innumerable causes for gratitude for the mercies which hedge me in."

In leaving Dr. Holmes I recalled a greeting which I had been commissioned to bring him from an old-time professional friend, whose failing eyesight now prevents him from extending in person many of his former courtesies. To this salutation Dr. Holmes replied: "Give my esteemed friend my love and sympathy and tell him that I understand his physical annoyance and am myself facing the day when for me, too, the lights must go out, since over either eye there are unmistakable evidences of trouble. Tell him," he exclaimed, covering his face with his hands, "that it is not cheerful to meet this condition—that one would so much rather pass on!" And so he has, not to the blackness of a physical darkness, but to the casting off of every material earth fetter and to the perpetual, glad youth of which he seemed the fitting embodiment.

Tender as have been the words spoken and written of Dr. Holmes since he entered the other life, none more timely are recorded than those of his own, written in July, 1894, to his publishers, Messrs. Houghton & Mifflin, in regard to the new edition of his *Last Leaf*.

They wrote asking Dr. Holmes if he desired to make any alterations, or had any suggestions concerning it. His note in response was so graceful that they said, "What words could so appropriately stand before this poem as its preface as these of his own?" So this letter, which now seems prophetic of his passing away, being his last to his publishers, was directly facsimiled in his own handwriting. Through Mr. Mifflin's courtesy I am permitted to copy it:

BEVERLY FARMS, MASS., July 12, 1894.

My Dear Publishers and Friends: I have read the proof you send me and find nothing in it which I feel called upon to alter or explain.

I have lasted long enough to serve as an

illustration of my own poem. I am one of the last of the leaves which still cling to the bough of life that budded in the spring of the nineteenth century. The days of my years are threescore and twenty, and I am almost half way up the steep incline which leads me toward the base of the new century, so near to which I have already climbed. I am pleased to find that this poem, carrying with it the marks of having been written on the joyous morning of life, is still read and cared for. It was with a smile on my lips that I wrote it; I cannot read it without a sigh of tender remembrance.

I hope it will not sadden my older readers, while it may amuse some of the younger ones to whom its experiences are as yet only floating fancies.

OLIVER WENDELL HOLMES.

Of the history of this poem Dr. Holmes, in 1885, said: "Just when it was written I cannot exactly say, nor in what paper or periodical it was first published. It must have been written before April, 1883; probably in 1881 or 1882. The poem was suggested by the sight of a figure well known to Bostonians of the years just mentioned, that of Major Thomas Melville, 'the last of the cocked hats,' as he was sometimes called. The major had been a personable young man, very evidently, and retained evidences of it in

The monumental pomp of age,

which had something imposing and something odd about it for youthful eyes like mine. He was often pointed at as one of the 'Indians' of the famous 'Boston Tea Party' of 1774. His aspect among the crowds of a later generation reminded me of a withered leaf, which has held to its stem through the storms of autumn and winter, and finds itself still clinging to its bough while the new growths of spring are bursting their buds and spreading their foliage all around it. I make this explanation for the benefit of those who have been puzzled by the lines,

The last leaf upon the tree
In the Spring.

"The way in which it came to be written in a somewhat singular manner was this: I had become a little known as a versifier, and I thought that one or two other young writers were following my efforts with imitations not meant as parodies and hardly to be considered improvements on their models. I determined to write in a measure which would betray any copyist. The poem as first written had one of those false rhymes which produce a shudder in all educated persons, even in the poems of Keats and others who ought to know better than to admit them. The guilty verse ran thus:

But now he walks the streets,
And he looks at all he meets
So forlorn,
And he shakes his feeble head
That it seems as if he said,
'They are gone!'

"A little more experience, to say nothing of the sneer of an American critic in an English periodical, showed me that this would never do. Here was what is called a 'cockney rhyme'—one in which the sound of the letter *r* is neglected, maltreated as the letter *h* is insulted by the average Briton by leaving it out everywhere, except where it should be silent. Such an ill-mated pair as 'forlorn' and 'gone' could not possibly pass current in good rhyming society. But what to do about it was the question. I must keep

They are gone!

And I could think of no rhyme which I could work in satisfactorily. In this perplexity my friend, Mrs. Charles Folsom of Cambridge, suggested the line,

Sad and wan,

which I thankfully adopted and have always retained."

Abraham Lincoln had a great liking for this poem, and repeated it once from memory to Governor Andrew. A copy of it was made by Edgar Allan Poe, and the roll of manuscript, nearly five feet in length, was given to Dr. Holmes by Mr. Robert Carter, one of Poe's biographers.

"The last pleasant tribute," Dr. Holmes says, "antecedent to this just-issued volume of illustrations, is the printing of the poem, among others, in raised letters for the use of the blind. Reminiscences—idle, perhaps, to a new generation. It is all right if these egotisms amuse them; they amuse me, too, as I look them over; and so

Let them smile as I do now
At the old forsaken bough where I cling."

MUNICIPAL REFORMERS IN CONFERENCE.

SECOND MEETING OF THE NATIONAL LEAGUE.

The National Municipal League, which has just closed its second general session in Minneapolis, is not a group of dilettanti or doctrinaires. In its membership it embraces the strongest element of practical reformers, business men, professional men, all of whom have deeply upon their hearts the existing necessities of the American municipal system and who have set their faces like a flint against ring rule, bossism and incompetency in urban government.

The cosmopolitan character of the convention was shown by the list of accredited organizations represented. The following are some of them:

Philadelphia Municipal League; Citizens' Union, Kings County; Brooklyn National Civic Service Reform League, N. Y.; Civic Federation of Chicago; Tidewater Club, Duluth; Citizens' Committee, Sioux City, Io.; Municipal Improvement Association, Kansas City; Municipal League of Milwaukee; Municipal Club, Decatur, Ill.; Civic Federation, Galesburg; Real Estate Board, Chicago; Cleveland Chamber of Commerce; Cornell University, Chicago University and the Twin City local organizations.

Among prominent leading men present were Prof. George Burnham, Jr., president; Charles Richardson, vice-president; Clinton R. Woodruff, secretary; and Professor James of the board of managers, Philadelphia; Hon. William G. Low, Brooklyn; William Potts, New York; William A. Giles, Chicago; Prof. John R. Ficklen, New Orleans; General Winkler, Milwaukee; S. E. Holden, Cleveland; Professor Jenks, Cornell University; Professor Bemis, Chicago University; and many of the leading clergymen of the Northwest. With such a body of clear headed, firm-minded men, with such an enthusiastic cause, with unprecedented victories in many of our cities in recent days, notably in New York, the tide of enthusiasm rose high. And not for a long time has so admirable a series of papers been read before such an encouraging convention. What added much to the power of the meeting was the fact that Hon. Charles S. Smith, chairman of the New York Seventy, Dr. Parkhurst and others prominent in reform sent greetings—that they were so busy fighting the devil in the arena that they could not take time to come to the forum to talk about it.

The sessions began with a series of papers upon the present condition of the leading cities. These reports furnished the texts for the meetings and also marked one of the strongest features of the convention. The Saturday afternoon session was largely devoted to two papers—one by Professor Jenks of Cornell on Proportional Representation, in which he clearly and forcibly set forth the thought that, while we speak of a majority ruling, we really do not have it, as in New York City Tammany has had absolute control and the good have remained unrepresented, for in any district it is well understood that the representative is not in practice to act for

all, only for the majority. The present system gives us an oligarchy of the corrupt and wealthy, while the proportional representation looks toward true democracy; and in progress toward its attainment we shall divorce local from national politics, we shall make civil service easier and representation more nearly just.

The other paper was by Hon. William G. Low on Results Obtained by Voluntary and Temporary Movements. Though the workers die and the organizations cease to exist, the great tide of civic righteousness and urban purity is constantly rising. While the political machine stands for unscrupulous acts and illegitimate rewards, the municipal league should call men to duty for love of their country and their kind. It aims to inform men of the facts in specific cases. The sure way to success is by constant education and by massing the great moral forces under a dauntless, persistent leader.

Two great leading thoughts marked all the deliberations of the three days' session of the league. The first was whether we should have "council government" or "mayor government." The Western cities are inclined to favor the latter for the most part, while the Eastern cities are working along the lines of the former. In the older cities it is claimed that it is easier to focus the light of publicity upon one man than upon a row of men. And by holding one man responsible for the whole municipality as directly under his appointment, it is easier to change all, in case a bad man is chosen for the mayoralty. In fact, when the head is gone all is out of the way, leaving an open, unhampered course for the next man. It is also much easier to select the one right man at the primaries rather than the many.

But in favor of the council method of governing a city it is claimed that there is less danger of ring rule, corruption and jobbery. And as only a working majority is required to control the council, a number of mistakes may be made in selecting men and still no great harm done so long as the unfit aldermen constitute a minority. But if a mistake is made in selecting a mayor, when such large power is delegated to him, bad government is sure to follow.

The other leading question was the Model City Charter. An unusually strong paper was read by Professor James. Its trend was for the greatest possible degree of autonomy or self-government, the especial differentiation between executive and legislative functions, the vesting of the supreme executive power in one person elected by popular vote for not too short a time and independent in his appointments, the acceptance of properly-guarded civil service and the general constitution of the legislative departments by geographical distribution and minority representation—these features are feasible and attainable under present American conditions and will afford us the basis for further development as new elements enter into the problem.

The city of Minneapolis acted as host to its distinguished visitors. Bright skies and warm weather added much to the success of the meetings. On Monday evening the Commercial Club and Board of Trade gave an elaborate banquet, spiced with witty after-dinner speeches.

It is too early yet to tell all the good which will come from such a convention, but locally it will do much toward giving the legislators of Minnesota full information in passing an act this winter regarding some radical changes in our present municipal charter laws. Then it will help Minneapolis to get her model charter this year. Aside from all this, as the Twin Cities are the gateway into the Northwest, it will do much toward giving better government to all our smaller cities.

Then in all our urban centers such a gathering of representative men will do much toward breaking down the prejudice against home

rule, or ideal democracy, in our cities. As yet, not an adequate test has been made in any of our cities of self-government in its broadest sense. As yet no State has been bold enough and wise enough to take the view that any people living within the bounds of a large city are, perhaps, on the whole, the best judges of their own peculiar wants.

The reveille of a rising manhood in our American cities has been sounded. The work is largely in the hands and upon the hearts of the young men and women. Rightly interpreted, the municipal machine is tyranny; municipal reform wisely planned and persistently executed is liberty. That government in our great cities will always be the best which will make it as easy as possible for good men to do right and as hard as possible for bad men to do wrong.

J. A. S.

THE OHIO ANTI-SALOON LEAGUE.

The Ohio Anti-Saloon League has just closed an important session at Columbus. This was the first congress of the league and the first time for many years that the temperance forces of the State have been united on a common platform. About four hundred delegates from all parts of the State, and representing all shades of opinion on the temperance question, met for three days to hear reports from the officers of the league, explain more fully the character of the Haskell local option bill (which was defeated at the last session of the Legislature) and plan for the thorough organization of the State during next year. It is hoped that by agitation and education the league will be able to so influence the nomination of legislators that a majority will be pledged beforehand to support the Haskell bill.

Temperance leaders from Indiana, Georgia, Massachusetts and Connecticut reported the condition of the cause in these States. Several notable addresses were made by John G. Woolley on The Saloon Must Go, by Dr. Gladden on The Enforcement of Law, by Dr. D. O. Mears on A Forward Movement, but probably the most significant address of the congress was given by Bishop Watterson of Columbus. The whole address was in keeping with his recent letter to the clergy of his diocese. No one who heard him can doubt for a moment that a new force has entered into the Ohio movement against the saloon. Bishop Watterson believes that, as the saloons "are incentives to intemperance and other sorts of vice, and public agencies of injury to individuals, families and whole communities, the State, which has the right and duty to regulate any sort of business which dangerously affects the moral and material welfare of its citizens, should first restrict the number of drinking places and so restrain those that it may permit that as little detriment as possible may accrue from them to the community at large." But the bishop also said that if our public officials are unable to curtail the evils of the saloon, "then in God's name let the people of Ohio rise in their might and sweep them from the State." This sentiment was cheered to the echo by the 1,500 people who filled the hall.

The congress has given new hope to the league workers. Eight men are constantly employed organizing local leagues and educating the people on the basis of the Haskell bill. Rev. H. H. Russell, formerly of the Armour Mission of Chicago, is the efficient superintendent, and he expresses himself as confident that the next Legislature will pass the bill.

EASTWOOD.

There are always two things that go to the making of a temptation: there is the particular set of circumstances to be encountered, on the one hand, and there is the peculiar character, or history, of the person entering into the situation on the other. We need to remember this if we are to defend either ourselves or others against temptation.—James Stalker.

The Home

A CHRISTMAS CHIME.

BY CLINTON SCOLLARD.

At first a long and low
Melodious overflow,
That slowly swells and swells
Into a burst of bells,
Brilliant, a-pulse with joy,
Without one grief-alloy.
And then, and then,
A ripple running silvery, as when
Young runnels, with their bubbling babble,
Fling
Across the vales
Upon the violet gales
The rapture of their greeting to the spring.
And following this
Kiss upon golden kiss,
As in some saintly angelus that has won
Its amber music from the warm, low sun.
And, at the last,
In variant undulations sweet and vast,
The soul-uplifting wonder
Of thrill succeeding thrill of mellow thunder.

Why all this jubilation, this acclaim,
The gulfs of air aflame
With music's rapt elation that, like fire,
Would clasp the sky in its supreme desire?
List to each lip, for each this legend saith,
"I ring the triumph o'er the grave and death!"

A SENSIBLE HOLIDAY GIFT.

Aside from the value of our Palestine Pictures for those who are planning to take the *Congregationalist's* tour, or for the friends who wish to follow their journeyings through the Holy Land, these pictures may serve an admirable purpose in the home and in Sunday schools. No better material can be placed in a mother's hands for entertaining children on Sunday afternoons than good pictorial illustrations of Bible scenes and events. The set which we offer is not a heterogeneous collection made from old plates, but it represents recent and choice views taken on the spot. Being arranged in chronological order, and accompanied by a fine map of Palestine, the tracing of our Lord's earthly footsteps may be made a fascinating study for children and young people.

Having made extensive use of photographs ourselves in Sunday school work and observed the freshness which has been imparted thereby to the gospel story, we realize what an inexhaustible treasure house these views may be to mothers and teachers. The convenient form in separate books which can be easily handled, the low price, and the artistic quality of the work unite in making these pictures an almost ideal Christmas gift. We are not surprised to hear that Sunday school teachers are eagerly availing themselves of this opportunity to secure an appropriate present for members of their classes, nor that mothers hail with joy the publication of something peculiarly adapted to Sunday pleasure at home.

THE NATIVITY.

O blessed day which giv'st the eternal lie
To self, and sense, and all the brute within;
O, come to us amid this war of life;
To hall and hovel come! to all who toil
In senate, shop or study! and to those
Ill-warned and sorely tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds and the Babe Divine;
And keep them men, indeed, fair Christmas Day!

—Charles Kingsley.

THE SOCIETY OF THE HAPPY MARINERS.

BY H. A. B.

When the good ship *Spree* steamed out of lovely Southampton harbor one afternoon last August and turned its prow down the English Channel toward America, it had on board as nice a company of children as ever sailed the seas. For a day or two they amused themselves with all the novel sights and sounds which at the beginning of an ocean voyage interest everybody; but when the shores of England had faded from view, and things commenced to be a little monotonous, they were confronted with the great and perplexing question as to what they were going to do for the next five or six days. Now life on an Atlantic liner has rich and peculiar charms for grown-up folks who are tolerably good navigators, but the range of activities for the children is comparatively narrow. Not many of them care to cuddle down in steamer-chairs and read novels. They have no use for the smoking-room or the ladies' cabin. They can hardly appreciate the pleasure which the young men and maidens find who go aft in the evening, nominally to watch the phosphorescent displays in the wake of the steamer. They are too honest to pretend to have an intimate acquaintance with the captain, and too ingenuous to discourse learnedly on the best way of getting through the custom-house. Thus it is that the children, like the steerage passengers, have to invent their few sources of delight, and it isn't very long before they tire of playing horse or ring-toss and yearn for a new sensation.

Well, as respects this group of children of whom I set out to speak, it came about that on the afternoon of the third day out a proposition was made to them that they form a little society. At once and unanimously they took to the idea, so down into the saloon they all skipped, ranged themselves about a dining table, and in less time than it takes most people to get ready for a committee meeting they had organized and launched the Society of the Happy Mariners. It was decided at the outset to dispense with all cumbersome machinery. With one voice the members voted against a constitution, by laws, fees, late hours, dress suits, annual banquets and all such expensive and useless accessories. They agreed, however, to have two simple rules. One was punctuality and the other good behavior, and so long as a member lived up to them he or she was to be considered in good and regular standing. To complete the organization a motto had to be decided upon, and here again the society showed its good sense by eschewing such ambitious devices as *Ad astra per aspera* and *Labor omnia vincit*, and the other well-known favorites in young ladies' boarding schools, but settled down quickly to this short, suggestive motto, Fun, Fact and Fancy. It was understood that fun would stand for games and sport, fact for the true stories and fancy for the "guess-so" or fairy stories.

These few preliminaries arranged, the roll of those present was called, and those who responded favorably were registered as the charter members of the Society of the Happy Mariners. In all there were fourteen—seven girls and four boys and three grown-up folks, one of whom was a man and the other two young ladies—and they came from seven different cities, New York, Brook-

lyn, Baltimore, Pittsburg, Chicago, Worcester and Boston. But there was never any disposition in the society to divide on sectional issues. The Pittsburg representatives were never twitted on the superabundance of smoke in their native city, the Boston man was not once called a bean-eater or a worshiper of Browning, nor were there told any of those disagreeable stories which you hear at Congregational Club banquets, the point of which is a supposed resemblance between Chicago and the lower regions. Indeed, this careful deference to one another's feelings was probably one of the chief causes of the success of the society.

That very first afternoon the Happy Mariners began to act out their motto. Naturally fun had the first attention and the question at once arose, How shall we succeed in getting it? The saloon of an ocean steamer is not the most favorable place in the world for children's games. The arrangement of tables and seats interferes fatally with those time-honored standbys, Drop the Handkerchief, Going to Jerusalem, Copenhagen and Blind Man's Buff. Nor does the letter game or any of those other mild forms of amusement which old folks of both sexes sit down to on a winter evening with such a keen relish appeal very powerfully to a dozen restless youngsters in mid ocean.

But one game which can be played around a table and which affords exercise for legs and arms as well as brains was quickly adopted as the corner stone of the Happy Mariners' palace of delight. That was the game of Jenkins, otherwise known as Cod-dam. You divide into sides, each line of combatants having a captain at its head. Then he starts a penny in circulation, and those on his side of the table put their hands under its rim and pass back and forth the coin. The captain of the other side at more or less regular intervals—usually less—shouts "hands up," and a row of clenched fists appears on the edge of the table with more or less promptness and precision—usually less. The point now is for the other side to guess where the penny is. Success is rewarded by obtaining it and the same process is repeated, only the previous participants become spectators. Every successful guess counts one and every failure to guess correctly redounds to the credit of the other side.

So Jenkins became a staple of every day's entertainment, and the Happy Mariners never seemed to get enough of it. The position of captain was vied for eagerly, while the position of counter and referee became almost as arduous and delicate as the umpireship of a Harvard-Yale football game. How they did keep the penny moving, how innocent they tried to make all their faces appear when the sudden order came, "Hands up." Then what contortions indicative of great mental effort appeared on the countenances of the guessers. Shall we ever forget how sturdy little Susie, the youngest in the company, resisted all the officious advice of her partners to "guess Robert" or to "guess Emma," but after prolonged moments of thorough inspection of the tell-tale faces opposite her and unbiased by pleadings on either side of her selected the one whom she thought had the penny, and in nine cases out of ten guessed correctly. Popular as Jenkins was it by no means shut out Simon Says Thumbs Up and Want to Buy a Hen and Gossip and Emergencies and Remedies, all

of which, particularly the first, went with a rush.

But it is time to turn to the more intellectual features of the society. The last half of the hour every day was given to a somewhat miscellaneous literary program. In the course of the week several ghost stories were related. One day four members of the society were asked to tell on the next day what was the most interesting thing they had seen in Europe during the summer. Another day several told what they would take the rest of us to see in case we ever paid a visit to their respective cities. We were fortunate in having one or two members who were quite skilled declaimers. Carrie, the dancing-eyed little maiden from Baltimore, rather excelled the rest of us in this respect, and would mount the sofa with the self-possession of a Patti, and regale us with selections from Bret Harte and other writers. Outside talent was drawn upon, too, and several gentlemen among the passengers were honored with invitations to address the society. So it came about that a Massachusetts physician did over into simple English for us the story of Ulysses, which he had conned at Harvard a dozen years ago. Carl's father, too, told the thrilling story of the accident which befell our ship, the Spree, the time Mr. Moody was on board. Then there were several kind ladies who sang and played, and received an encore every time.

When Sunday came—dawning with superb beauty, flooding the ship with brightness, and lighting up with sparkling gems the vast plain of waters about us—the children were anxious lest their usual pleasure would have to be foregone, but a way was found to make the day a little different from the ones that preceded and followed it without at all losing the joy out of it. After calling the roll—for that was always done first, and all through the voyage there wasn't a single violation of the first rule on the part of the children, who were invariably there ten minutes in advance of the hour—the question was put to each member in turn, "What are you going to be when you grow up?" Some of the little folks knotted their brows over this query, and Charlie, who eventually decided to become a fruit dealer, asked for a little respite of time, so that he could "think." The final replies showed that the boys divided between electrical engineering and business, while the girls anticipated a somewhat wider field of activity, several expressing the hope that they could be artists, one or two having the profession of trained nurse in mind, one wanting to be a music teacher, and Carrie amusing us all by replying, "Well, if I don't get married I think I will be a teacher."

Following this first question came another as to the person each wished to be like aside from Him who is the great pattern for us all. This brought out a variety of interesting replies, and it appeared that Edison, George Washington, President Harrison, Columbus, Abraham Lincoln, Charles Kingsley and Louisa Alcott were serving as models for different members of the little group. One of them spoke of her mother as her model, and another of his brother, and a third of a friend, and I thought how good it was when those who stood nearest to us in life could be our heroes too.

The rest of that memorable Sunday afternoon was given to story-telling, and it happened that they all bore on the general idea

of heroism. Together they showed that there were different kinds of heroism, and that Theodore, who took part in the Children's Crusade, was really no braver than honest Tommy, the London match boy, and little lame Archie, who learned to bear his life-long trouble like a man. After that a big-hearted Boston doctor of divinity, asleep in his steamer-chair on deck, was sent for and told us the sweet story of Wickey. And when that Sunday afternoon session of the society came to an end the members felt that they couldn't have had a better time in the best Sunday school in Europe or America.

So the days hastened on. The society thrived and became quite the talk of the ship, not a few of whose passengers attended the daily sessions, keeping of course at a respectful distance, and once the captain ventured to smile on us as he passed through the saloon and our usual salutation rang out clear and strong, "We are the Happy Mariners." Wednesday, the day for disembarking, came all too soon, and the final session that morning—which was a conundrum morning, by the way—had in it elements of sadness along with the great fun. But even after the society had adjourned *sine die*, its members couldn't help gravitating together on deck, watching with the rest for Fire Island Light and sharing in all the excitement that attends the end of an ocean voyage. The perfect August day was fading into night as the Spree glided through motionless waters up the Narrows, and as she swung into her dock the Happy Mariners bade one another good-by merrily, yet regretfully, and went their separate ways.

The Society of the Happy Mariners was not long-lived, but while it lasted it had a beautiful existence. It will probably never have any reunion, but if its members continue to keep its two rules I foresee for them much of success and gladness in that longer voyage that men call life and of which the voyage in the Spree was only an incident. To one member of the society, at least, the recollection of it and of the loving and gentle children who composed it, "to whom is given so much of earth, so much of heaven," is the brightest memory of the many joyous ones that cluster around the summer of '94.

Though unable to explain the phenomena, it is a matter of common observation among mothers and teachers that on dull or stormy days children are often strangely unmanageable. Sometimes this perversity is accounted for on the ground of being shut up in the house, but recent scientific study has developed what is called "psychology of the weather," which throws new light upon the subject. An eminent physician says that he has been amazed at the faulty deductions and misconceptions which he has made in damp, foggy weather or when the air was charged with electricity and thunderstorms were impending. The superintendent of a large factory has observed that from ten to twenty per cent. less work is brought out during a period of bad weather than during a corresponding number of fine days. Many other instances are cited in proof of the depressing, devitalizing or demoralizing influences of atmospheric changes. It is well, then, to take this factor into consideration when administering family discipline on dull days, and to remember that parents, no less than

the children themselves, are affected by these invisible forces and are liable to errors of judgment.

THE PEACE OF CHRISTMAS TIME.

Dearest, how hard it is to say
That all is for the best,
Since, sometimes, in a grievous way
God's will is manifest.

See with what hearty, noisy glee
Our little ones tonight
Dance round and round our Christmas tree,
With pretty toys bedight.

Dearest, one voice they may not hear,
One face they may not see—
Ah! what of all this Christmas cheer
Cometh to you and me?

Cometh before our misty eyes
That other little face,
And we clasp in tender, reverent wise
That love in the old embrace.

Dearest, the Christ-child walks tonight,
Bringing His peace to men,
And He bringeth to you and to me the light
Of the old, old years again.

Bringeth the peace of long ago,
When a wee one clasped your knee,
And lisped of the morrow—dear one, you
know—
And here come back is he!

Dearest, 'tis sometimes hard to say
That all is for the best,
For, often, in a grievous way
God's will is manifest.

But in the grace of this holy night
That bringeth us back our child,
Let us see that the ways of God are right,
And so be reconciled.

—Eugene Field.

A "HARD TIMES" CHRISTMAS.

BY MARY ESTHER ALLBRIGHT.

PART II.

"Now," said Dorothy, with a pretty little air of business, "may I ask what particular work your second girl does in this house?" and she gave an expressive glance around the library, which sadly needed a dusting and putting to rights.

"You may well ask," answered Mrs. Miner, discontentedly. "She's downright lazy. I was thinking of going to an intelligence office this very day to see if I couldn't find some better specimen."

Dolly looked roguish.

"Here's a 'specimen,' at your service," she said, with a courtesy, "provided her stock of 'intelligence' will do! Let's let her go, auntie, and save some money right away. I'm pretty sure I can do her work, and it'll be only fun."

Fannie stared.

"Why, Dolly, could you?" she said, "but no, you sha'n't! We'll do it together. I'm ashamed to say I never thought of it, but—you see, I never did such a thing."

"I know," answered Dorothy, gently. "You were brought up a rich girl, and you didn't need to. Then that's settled. What about the other girl? Is she careful in the kitchen?"

"Well, I hardly know," was the honest answer. "She's a pretty good cook, and good natured, but she does use a lot of butter. Harry looked daggers at the butter and eggs bill last month."

"H'm!" said Dorothy, nodding her head, wisely, "I'll make friends with her, and we'll see. Now give me a brush-broom and

a dustpan and a duster, please, and I'll begin operations."

Before that first week of Dolly's visit was over she had become thoroughly acquainted with the household arrangements, and had discovered plenty of ways to "lend a hand." The waste and utter carelessness in the kitchen almost staggered her, but she found Katy well meaning and teachable, and by a little tact and expression of friendliness she soon won the girl, not only to consent to a new order of things, but to a decided interest in it.

"Sure, an' I'd no idea you could do such tasty cookin' with so little," she exclaimed one day, admiringly, as Dolly concocted some appetizing dish "like mother's."

"Well," she answered, with an arch look at Katy, "it's nice to know how to economize before you have a home of your own. Then you'll know how to help—somebody save his money."

After that Katy was Dolly's devoted ally.

"Haven't you any lamps, auntie?" inquired Dorothy one evening, after silently counting the gas burners that moment lighted in the house.

"Oil lamps, do you mean, Dolly?" with an expressive lifting of eyebrows and nose, "O, dear, no. I have a horror of kerosene!"

"And don't know much about it?" rejoined Dorothy, with a rising inflection. "Now, auntie, may I get two or three Rochester burners, provided I agree to take them off your hands at the end of two weeks if you do not all like them?"

"Why, yes, you designing girl. Of course we'll all like them, I can foresee that. But I do hope everything won't smell of kerosene."

"I'll give you my word for it. Now, Aunt Fannie, couldn't we go into Boston next week for a day's shopping? You spoke of needing so many things."

"Yes, my dear girl," she answered, forlornly, "but I haven't any money—that is, not enough to do anything with."

"We'll have some at the end of next month, if uncle gives you the usual amount for household expenses."

"O, he will," interrupted Fannie. "I can advance ten dollars, and we'll ask him for twenty, but thirty dollars won't go far on children's clothes. Millicent hasn't but one dress that's decent."

"Tomorrow's Friday," said Dorothy, reflectively, ignoring this remark. "Suppose we take tomorrow and Saturday for 'cattlements,' and go in on Monday. We can get Katy to postpone her washing and take care of the children."

"Well," doubtfully, "if we need so much time. Anybody'd think we were going to buy a wedding outfit, at least."

"We'll need it," said Dolly, sagely. "We might begin tonight."

The next two days were delightfully busy ones. The entire children's wardrobe was brought out for inspection, and Dolly fairly reveled in fine flannels, underclothing that only needed mending, and half-worn dresses of beautiful materials which had in them such possibilities of turning and renovating and combining. Fannie herself fairly caught her enthusiasm, and her good taste found an entirely new channel of expression.

"It's actually a pleasure to 'contrive,'" she exclaimed at last, "the way you do it. What a blind, foolish woman I've been!"

It was before tea time that Harry Miner came unexpectedly upon his wife,

sitting curled up in a corner of the hall. He had entered so quietly that she did not notice him, but was intent upon an array of figures as she sat counting the cost of the contemplated shopping and gathering many wrinkles into her pretty forehead as she did so. Harry stole a look over her shoulder and understood. No matter what they said or did for the next few minutes, but as the family passed into the dining-room Fannie whispered to Dorothy: "Harry is the best, dearest husband in the world, and he has made me take twenty-five dollars. He says he has saved it for me!" Dorothy looked at the beaming face that had been downcast so often lately and felt repaid for all her sacrifice. "That does me more good," she thought, happily, "than if I had taken the valedictory!"

It would be a long story to tell all the doings of those next weeks in the Miner family. A quick, capable sewing girl was introduced, who cut and planned and fitted clothes for all the children, while Fannie and Dorothy put them together in all sorts of ingenious and pretty ways. By the middle of November the long sewing siege was over, and the roomy closets were full of warm, dainty clothing for the coming snowy days. One evening, just after Thanksgiving Fannie and Dorothy sat with their heads very close together in the mellow light of one of the questionable kerosene lamps. They were discussing ways and means for the approaching Christmas.

"I'm afraid it'll be pretty hard to keep within limits, in spite of all our economy," said Fannie, shaking her head lugubriously.

"Well, suppose it is!" was the undaunted answer, "the greater will be the glory! Now we'll conjure up a list of possible articles, and you write it down."

They had a merry time of it that evening, what with Fannie's mystification and Dolly's explanations, and a merrier time still for the next three weeks as they carried out their plans. Fannie's face grew sweet and earnest over her efforts to make a happy time for her husband and children, and she felt the power and meaning of the beautiful gift-time as never before. As for Dolly, she was quietly and unselfishly happy, as she worked and directed, though she was more tired than she knew from the strain of continued effort, and just a little troubled with longing for the home faces at Christmastime.

At last the long looked for week had come, and the house was full of that indefinable festive air which seems almost to come of itself with the holidays. The day before Christmas the first surprise came to Dorothy, in the sudden appearance of all the "Miners" from the parsonage. Wasn't she astonished when they walked in just after breakfast, headed by Uncle Harry, who exclaimed, gleefully, to Dolly, "Here's my Christmas treat. Their expenses are all paid, Miss Economy, and they've brought their presents along with them, so you can enjoy them with a clear conscience. I thought we would have the family together for once."

That night they had the Christmas tree. The house was lighted with gas, supplemented by the soft-shaded lamps, and trimmed with evergreen and holly. The little folks never looked prettier nor more comfortable.

"We've all got new dresses," remarked Millicent, complacently, "and they're verry stylish. Mine's prettiest, 'cause it's red."

But that tree! It stood there as if transplanted from fairyland, its green branches relieved with flakes of down and glittering with diamond dust. Wonderful golden crosses and hearts and crescents, made by Dolly from gilt paper, hung, as it seemed, in air. Little paper fairies with tissue wings held tiny candles of every color. And then the presents which grew there, some for everybody! There were lovely dolls with extensive wardrobes for Milly and the baby, a beautiful workbasket all "upholstered," as she said, in pink and white for Amy, skate bags, mittens and homemade games for Harry, Jr., and Ned. One of the principal works of art was an elegant cashmere dressing gown for "Papa Harry," which, Amy informed him privately, cost only two dollars and sixty-five cents, and there were all manner of pretty things which Fannie and Dorothy had managed to do on the sly for each other. The other branch of the family fell in with everything heartily, and their own ingeniously contrived presents to each other added much to the contents of the tree and to the general pleasure.

In the midst of it all Uncle Harry managed to capture Dorothy as she stood in the center of the room, her cheeks and eyes bright with enjoyment.

"Ladies and gentlemen," he said, with an attempt at fun but with a very earnest voice, notwithstanding, "I want to say a word or two about *this* Christmas Dolly! It is to her, first and foremost, that we owe this good time when we expected to be miserable. My dear folks," he said, turning suddenly to Dorothy's father and mother, "your girl is an angel of mercy of the right sort, and she was certainly sent on a mission this time. It is not simply that she has brought down the expenses of this house one-half—which is true—but she saved me just as I was ready to give up the ship, and introduced me to the good, brave little helper which I have found in my wife."

"And she has showed me," interrupted Fannie, "that being happy doesn't depend very much, after all, upon money. I'm so thankful she came to us as she did."

Poor Dorothy stood there facing them, held tight in her uncle's grip, her face growing more and more rosy, until she was relieved by the shout which greeted a remark uttered by Ned, in a tone of conviction but with an utter disregard for grammar: "Hooray! I think 'hard times' are the very nicest times there is!"

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

A CHRISTMAS LESSON.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

The object of the lesson is to show how wonderfully the story of the Christ-child as foretold in the Old Testament corresponds to the record in the New. The plan is to trace out the promises of a Saviour through 4,000 years and to compare them with the facts given in the gospel story of Christ's birth. Abram, Isaac, Jacob, David, Isaiah and others may be pictured as pilgrims seeking a "Great Light and Great Joy," which has been promised them by their good King. The journey is long, the way is dimly lighted, but here and there the King gives glimpses of the Great Light by stars—the promises.

This parable of the King and the pilgrims' pathway, which mothers can easily invent,

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may be illustrated by gilt stars, tiny candles, a star transparency, etc. The children make the object pictures as the word pictures are told. In the home use the bare dining-room table; for a class use a board four feet by two placed on a low table where all can see. There are needed a dozen and a half little Christmas tree candles, some small tacks (shoemaker's), a bit of magnesium wire (five cents at a druggist's), some lemon juice, a piece of red tissue paper pasted over the space formed by cutting out a five inch star in the bottom of a pasteboard box about eight inches square, a white cardboard star about ten inches across, eighteen little gilt paper stars, twelve strips of paper, three inches wide and as long, respectively, as the number of inches indicated below in parentheses.

To make the small gilt stars draw a circle round a spool and divide it into five equal parts by a tape line. Connect the ends of the parts by lines and a perfect five-pointed star is the result. Use a plate in the same way for the large white star and a tumbler for the one cut from the box. The following twelve phrases are to be written respectively on the twelve pieces of paper. (Of course the number of inches giving the length of each paper is not to be written.)

1. Adam, 4,000 years, Gen. 3: 15. One from Eve's descendants would overcome evil. (16 in.)
2. Abram, 2,200 years, Gen. 12: 2, 3. From his family all nations would be blessed. (4 in.)
3. Isaac, 1,850 years, Gen. 26: 4. All nations be blessed, etc. (1 in.)
4. Jacob, 1,750 years, Gen. 28: 14. All nations be blessed, etc. (1 in.)
5. Judah, 1,650 years, Gen. 49: 10. From his family, "a lion," "praise." (2 in.)
6. Balaam, 1,450 years, Num. 24: 17. Star from Jacob's family. (4 in.)
7. David and Solomon, 1,000 years, 2 Sam. 7: 16 and 1 Kings 9: 5. Kingdom forever from their family. (3 in.)
8. Isaiah, 700 years, David's throne forever, Isa. 9: 7. Kings from afar bring presents, Ps. 72: 10 and 15, Light, Isa. 9: 6, Salvation Isa. 52: 10, Peace, Isa. 9: 6, A child born, the mighty God, Isa. 9: 6. (3 in.)
9. Micah, 700 years, Mic. 5: 2. At Bethlehem. (1 in.)
10. Daniel, 600 years, Dan. 2: 44. Kingdom forever. (1 in.)
11. Jeremiah, 500 years, Jer. 33: 15, 16. Righteousness. (1 in.)
12. Malachi, 400 years, Mal. 3: 1. Messenger to prepare the way. (1 in.)

Just before giving the lesson write the following phrases (2 on each point) on the large white star, using lemon juice and a clean pen.

1. Messenger to prepare the way, Mark 1: 1, 2, 3 and Luke 1: 76.
2. Christ-child born at Bethlehem. Matt. 2: 1.
3. House of David. Luke 1: 33.
4. Kingdom forever. Luke 1: 69.
5. Babe born, Christ the Lord. Luke 2: 11, 12. (See Isa. 9: 6.)
6. Salvation, save from sin. Matt. 1: 21 and Luke 1: 69.
7. Peace. Luke 2: 14 and 1: 79.
8. Light. Luke 1: 79 and 2: 32.
9. Righteousness. Luke 1: 75.
10. Visit of wise men, Matt. 2: 1, 2. (See Ps. 72: 10, 15 and Isa. 60: 6.)

Now let the mother or teacher tell the parable of the pilgrims' journey, beginning with the story of Adam and Eve. Make clear the promise that some time there would be one from their descendants (explain this word) who would be like a Great Light in darkness and would overcome the evil which had been done by their disobedience. Many years after, the King told a good man named Abram just where he should go in the King's highway and gave him a glimpse of the "Great Light," which was like a guiding star to a pilgrim traveling along a dimly lighted way. Then Abram's son, Isaac, and his grandson,

Jacob (read or tell Gen. 28) saw the same starlight. (Read or have the children read Bible verses referred to on the first four of the twelve strips of paper.) Explain the verses, calling attention to the time indicated by the dates. Then with the little tacks fasten the papers along on the table in order—Adam, Abram, Isaac, Jacob; let the children fasten a little gilt star to a candle with a tiny tack, melt the end of the candle slightly, set it up at the left end of the paper "Adam," then light the candle. Do the same for the other three papers. Then go on with the story. It was a long, long journey and often the pilgrims would grow discouraged. Many died, having seen nothing of the "Great Light," but they urged their children to press on and to teach their children and grandchildren to watch and wait patiently, for the King's promise would surely come to pass.

Go on telling the story of each of the other eight men, putting in place the rest of the papers, gilt stars and candles. The descriptions can be made into vivid word pictures. Omit some names, letting the children guess, and have them help imagine the journey. After the candle for Malachi has been set up read Luke 1: 26-34; 2: 8-21, and Matt. 2: 1-16 and Luke 1: 67-80.

Hold the large white star (on which is the lemon juice writing) over heat and the writing appears. Read the writing aloud, reminding the children that these words are taken from the gospel story of Christ which has just been read. Let the children find the same words in the Old Testament prophecies which are on the papers fastened to the table. Thus the agreement of prophecy and fulfillment is illustrated. Lay the large white star down at the left end of the row of candles and set a lighted candle on each of its points. Next to it set the box with the star cut in the bottom. Darken the room and light the magnesium wire behind the red star in the box and it shines out beautifully.

ST. LUKE'S STORY OF THE ANNUNCIATION.

One of the most beautiful analyses of the Annunciation may be found in Henry Van Dyke's book entitled *The Christ-Child in Art*. Commenting on the simplicity of St. Luke's narrative, he says:

How little is defined and yet how much is clear in this atmosphere of inspired verity! Gabriel, "the strength of God," is the name given to the angelic messenger.

Mary, "the handmaid of the Lord," is the favored one of the chosen race—chosen to this special honor, doubtless, for no other reason than because it had cherished the purity and dignity of womanhood more perfectly than any other race of the ancient world. We are not to think of the Hebrew woman of that age as ignorant and degraded. There is nothing at all unnatural or incredible in finding such a character as Mary, so chaste, so meek, so noble, in a quiet home of Nazareth.

She is astonished at the gracious and joyful salutation that comes to her; and that also is not unnatural, for it is a greeting hitherto unknown. There is a moment of wonder and surprise, a tremor of maiden fear, a bending of simple faith to receive the heavenly thought, an overshadowing Spirit of power, a new conception of God in humanity. The miracle has come unseen. A woman, blessed among all her sisters, believes that her child is to be the Son of the Highest, and will call His name Jesus, because He shall be the Saviour.

Let all who are sad take heart again;
We are not alone in our hours of pain.
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble, which He doth share?
O rest in peace, for the Lord will care!

—Marianne Farningham.

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The Conversation Corner.



My Dear Cornerers: Here is our old Captain once more, after a very long absence. I felt certain that he would be back in time for Thanksgiving and Forefathers' Day. Sure enough, just after Thanksgiving he appeared, cracking his long whip over his full dog-team—he had evidently kept the festival in the ancestral haunts of Seitate or Duxbury. He brought a letter of recent date from British Columbia.

The writer is the same young man spoken of two years ago this week—those of you who paste the Corner in a scrap book can easily turn to it—as a boy brought up on the eastern or Greenland side of North America and engaged in the seal fishery on the western or Alaska side. I have never heard from him since until now. (It is a singular coincidence that a few days ago I had a call from a stranger who seemed to think our Corner the place for any question whatever and asked about a family he had stopped with on a summer expedition to the far North thirty-four years ago; it was *this very family* and this letter answered his question!) You know this fishery was spoken of in the President's message and was the subject of recent international arbitration:

VICTORIA, B. C.

... I must tell you where I have been and what I have been doing. You know under the present regulations of seal killing we are allowed to go into Bering Sea after the first of August but *with spears only*, so about half the fleet took Indian hunters while the other half took whites and went to Japan. I was among the former, and my brother went to Japan. I got into a typhoon on the 20th of August and lost all my canoes and got smashed up generally and had to come home, but not without getting a good catch, as I struck seals good in the first twenty days. Had I not met with the accident I would have beat the record, but I was glad to get out with a whole skin. My schooner hove out on her beam ends three times. It lasted sixty-two hours and blew from eight different points, the sudden changes of wind making a cross sea.

I sailed close in under Mount St. Elias, 20,000 feet above the sea level. It was a beautiful day and I thought of you and wished you were there to see it—it was a grand sight. We got a total this year for the two schooners of 3,000 skins. They generally sell for fifteen dollars each. They are always sold at auction in London, Eng., on the 30th day of November [the very day I received his letter]. I am sending my photograph and hope you will get it all right. Yours truly, JACK W.

It did come all right, and I wish Captain Myles would, on his next trip, bring the pictures of other members in time to put in the Corner Album on Christmas Day! I hope Captain Jack will not forget to write us again next year. I remember the account he gave me of hunting the seals, as they go in "schools" parallel with the coast, while the schooners tack in and out so as to cross their lines. The hunters go out in boats, a single hunter in each, rowing toward them from the leeward, while they are asleep, and shooting them—where allowed to do so—always using rifles from Meriden, Ct. I suppose you know that these are *fur* seals, and much more valuable than the *hair* seals of the Atlantic coast.

Now I will read you the last letter I opened—a few minutes ago:

MIDDLETOWN SPRINGS, VT.

My Dear Mr. Martin: I am always very much delighted at reading the Corner, veteran

though I am, and a reader of *The Congregationalist* from "away back." Since no other Cornerer has answered H. L. B.'s question [see Oct. 18] about seven different spellings with but one pronunciation, I volunteer these rhymes to "match" his. With kind wishes for that dreadful "D. F."

Very sincerely yours, C. R. B.

First: take the *A's*; note well the *yeas*,
Nor less the *nays*; seek honest *praise*,
Which gems *outweighs*; but shun each *crase*,
Which, reckless, *preys*, and *disobeys*.
Next: mind your *U's*, your *P's* and *Q's*;
Look well to *clews*, and ne'er *abuse*,
E'en eyes, or *guns*; enjoy rare *clews*;
Bid kind *adieux*, and meet all *dues*.
Last: mind your *P's*! And now be *wise*;
Heed well your "*whys*?" Keep clear of *dyes*;
Deal not in *guys*; repress your *sighs*;
And tell no *lies*—let this suffice!

That is very ingenious and successful, but does not the fourth line give two words of the same spelling? I move to amend, as follows, and so obtain another spelling:

He best obeys who raises maize.

Just as I had finished that letter a little girl came in and unconsciously added another instance of various spellings by saying, "Your *presents* is requested in the other room." But as a grammar school girl would not make such a grammatical mistake as that I decided that she meant *presence*. But the first form represents, I fancy, the sincere desire of most young Cornerers about these days—and may it be numerous and happily satisfied!

I have often wished the past week, as I looked over the "holiday books," that I had the choosing of a few thousand of them to send you with my Christmas greetings by our Santa Claus dog-team! There are so many pretty looking books, with nothing in them worth reading, and so many others full of the highest quality of entertaining instruction. I mention as a sample two companion books of our dear poet, Whittier: *Child Life in Prose* and *Child Life, a Collection of Poems* [Houghton, Mifflin and Co., full gilt, illustrated. \$2 each]. Each of these contains juvenile classics in prose or poetry, written by the masters, such as Hawthorne, Dickens, De Quincey, Andersen, Scott, Howitt, Stowe, Stuart Phelps in prose, and Lowell, Tennyson, Longfellow, Holmes, Southey, Hemans, Lucy Larcom and Whittier himself in poetry—say, fifty pieces of prose and over a hundred poems. One such book is worth more than a dozen cheap books—it is something to be kept and used for a lifetime.

Many of you will read this on Forefathers' Day, which reminds me of a question as to suitable books for that anniversary. That is easily answered this year—Morton Dexter's *Story of the Pilgrims* [Cong. Pub. Soc. \$1.25]. It is compact, plain, interesting; takes the story back into England and sketches the principal leaders and events of the first years in New England. Add to this *Songs of the Pilgrims* [Cong. Pub. Soc.; now sold for 25 cents].

Two girls ask where they can send Christmas presents. Mrs. L. A. Kellogg, Room 32, Congregational House, gave me address of home missionary children. A hint for others; packages by mail; Christmas lasts twelve days; this will please the Lord of Christmas.

Mr. Martin

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people, and
thinness is not
healthy.

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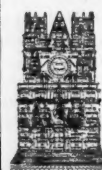
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The Christmas Story in Art

By Estelle M. Hurl

THE familiar, yet ever fascinating, story of the first Christmas reads like a pastoral poem. Its burden is peace and its scenes are laid in the peaceful pasture lands of Southern Palestine. The Good Shepherd, impelled by a yearning love, comes to gather His lost sheep into the heavenly fold. For His birthplace He chooses the quiet little town where David passed his simple shepherd's childhood. The first to hear the good tidings are the Judean shepherds watching their flocks by night in the neighboring fields. They receive the message with joy and, hastening to Bethlehem to welcome the divine Babe, they make the holy night memorable for the simplicity and earnestness of their devotion.

The appearance of the angels to the shepherds, striking and dramatic as the event was, does not seem to have appealed strongly to the picturesque sense of early artists. Regarded merely as a subordinate incident connected with the birth of Christ, it was usually relegated to a minor place in some large composition, and was rarely treated as an independent subject. It is not difficult to find the reason for this. In the dawn of Christian art men's thoughts were so centered upon the person of the Saviour Himself that they were too occupied with the scenes of His life to notice other incidents of the gospel narrative. Later, when the Virgin mother came to share the honors of art with her Son, and when the apostles also rose to a high position of importance in church history, any New Testament event at which no one of these personages was present failed to find a conspicuous place in art.

In early Byzantine pictures the midnight scene in the fields forms the remote landscape background of the Nativity and shows only the single angel who announces to the shepherds "the glad tidings of great joy." The "multitude of the heavenly host" are transferred from the field to the manger, and hover over the roof singing the *Gloria*

in *Excelsis*. The Italian masters, following closely all the traditional Byzantine standards, continued to regard the subject either as an accessory of the Nativity—as in Luini's beautiful painting of the Louvre—or as a component element of a complete series of illustrations of Christ's life, of which the frescos in the Baroncelli Chapel of S. Croce are an example. A Flemish ex-

contrast of light and shade, the blackness of the midnight bringing out with great force and beauty the wheel of glory full of heavenly figures, in the midst of which the herald angel stands forth with beckoning hand, delivering the solemn message to the startled shepherds below.

When we make the transition to modern art we find that the last quarter of a century

has produced four notable paintings treating this great theme. Two of these are by French artists, Cabanel and Bastien Le Page, and two by Germans, Von Uhde and Plockhorst. Let us notice one of each nationality as a typical case. To Bastien Le Page's painting Mrs. Straubman, in her *History of French Painting*, pays the highest tribute which can be given to a sacred composition when she says that it conveys in a marked way "the impression of a Bible narrative." Expressing thus in the language of color and form that same curious mingling of pastoral beauty with dramatic sublimity which is conveyed in the words of the evangelist, the picture marks an era in modern religious art. The shepherds are portrayed as resting around a fire, whose ruddy glow lights up the brown-skinned faces and shows the bewilderment, awe and joy with which they receive the angelic vision. One gray-haired man sinks on his



ANGEL APPEARING TO THE SHEPHERDS.—Plockhorst.

ample of this latter mode of treatment is Memling's *Seven Joys of the Virgin*, in which the annunciation to the shepherds takes its appropriate place in the incidents about which the Virgin's life happiness centers.

Not until the time of Rembrandt can I find an instance of the appearance of the angels to the shepherds rendered as an independent subject. Rembrandt's composition exists only as a print and is not well known except to the student and collector. Its salient features, however, were borrowed by the great Fleming's favorite pupil, Govert Flinck, for the latter's celebrated painting in the Louvre. Here we have a striking

knees in adoration, a younger companion stretches out his hands eagerly toward the apparition. The whole treatment is admirably summed up by Julia Cartwright as lifting "the actual event above the realm of the commonplace and glorifying it with a touch of mystic poetry."

The picture of the German artist, Plockhorst, forms one of our illustrations and tells its story with a simple directness which needs no comment. Without any characteristics of greatness, it nevertheless pleases the eye and appeals to the heart as a helpful commentary upon the gospel narrative.

From the appearance of the angels to the

shepherds we now turn to the scene which took place on the same night about the Bethlehem manger—the central point in the Christmas drama. No subject has more deeply stirred the imagination of the devout artist than the Nativity and none has a more interesting history in the annals of art.

In Byzantine and early Italian paintings there is a naïve attempt to depict the incident with realistic and historical accuracy. Mary is reclining on a couch and the Babe is voluminously wrapped in swaddling clothes. It is thus that old Giotto represents them in his famous frescos of the Arena Chapel at Padua, and the same method finds following even as late as the sixteenth century; as we may see in Francesco Cossa's picture in the Vatican and Girolamo del Pacchia's Nativity at Siena. In sculpture, too, the same traditions were followed, a most interesting example being the bas-relief of Niccolò Pisano's pulpit at Pisa. Here it is easy to trace the influence of Greek ideals in the type of the Virgin, who is a veritable Juno in her queenly grace and classic repose.

In the process of time it became the aim of art to present more prominently the devotional and ideal aspects of the Nativity, and the method of treating the subject was considerably changed. The Virgin now kneels before her child, the chief of His adorers, as Lorenzo di Credi and Francia loved to paint her, or holds Him on her lap, bending rapturously over Him, as the later artists, like Correggio and Murillo, so often represent her. The Babe also is painted in quite a new way, and, being no longer heavily swaddled, His beautifully rounded limbs and soft, pink baby flesh are displayed in all the tender grace of infantine beauty. These changes in representing mother and Babe were accompanied by various changes in the portrayal of their surroundings. The manger was at first a sort of cave, but gradually, as the artist's architectural ideas became bolder, the cave yielded to a kind of pavilion called a "pent-house." A roof supported at the corners by more or less elaborate pillars was its simple design. Later artists managed their background in a more indefinite and poetic way, giving us dim interiors suggestive of a stable and yet not sharply defined as to architectural construction.

So much for the changes which took place in the treatment of the subject. Some features, on the other hand, were fixed. The ox and the ass were invariably introduced into the scene. These served the double purpose of showing that the place was a stable and of carrying out the ancient prophecy, "The ox knoweth his owner and the ass his master's crib" [Isa. 1:3]. There is something inexpressibly touching from a religious standpoint and strikingly pictur-

esque in an artistic sense in the presence of these dumb creatures near the cradle of the Shepherd-King. They are an element that one wishes never to lose either from our mental conception of the Nativity or from the artistic embodiment of it.

In a similar way we cannot dissociate from the scene the group of shepherds whose adoration was the first tribute laid at the feet of the Prince of Peace. Their presence is an almost invariable feature of the Nativity in art.

As a typical example of the Italian treatment of the Nativity in its highest aspects, let us consider the great painting of Lorenzo di Credi in the Academy at Florence—the most famous, perhaps, of the many canvases on which the same artist repeated his own peculiar and beautiful interpretation of the event. The Babe lies in the center of the group on the ground, a beautiful,

work than that of the late Professor Carl Müller of Düsseldorf, one of whose best paintings is the Holy Night. The Holy Child lies on a couch in the center of the scene, stretching out His tiny arms toward His mother, who supports His head in her clasped hands and bends over Him with a world of love and tenderness in her eyes. As in Correggio's well-known painting of the same subject, all the light streams from the Babe, but it is a soft, gentle radiance which spreads itself through the room in a warm glow. A very old man with a long, gray beard sits at the right beside a little boy, the patriarch spreading out his hand in a gesture of wondering awe. Joseph stands behind the Virgin with reverent attentiveness and the shepherds approach from the rear, eager and admiring. The scene is at once homely in its simplicity and grand in its reverence. In those pictures of

the scene where the shepherds take the most conspicuous place in the composition, the subject is properly known as the Adoration of the Shepherds. Many beautiful examples will immediately occur to the memory. Correggio's painting of the subject is one of the chief treasures of the Dresden Gallery; Van der Werff's takes similar rank in the Uffizi at Florence, while the work of Raphael Mengs in the Madrid Gallery is widely celebrated. With Murillo the theme was an especial favorite and we have three beautiful instances of his tender and sympathetic appreciation of the event. His are genuine shepherds, unkempt and awkward and clad in rough skin garments. They contrast strangely with the splendid muscular giants of Correggio, or the carefully costumed and graceful youths of Di Credi. But there is something indescribably touching in their humility, and as they kneel before the Babe, whom the



ADORATION OF THE SHEPHERDS.—Lorenzo di Credi.

dimpled child. His head is pillowed on a sheaf of wheat, to indicate the symbol that He is the Bread of Life. The forefinger of His left hand is pointed toward His mouth, in token that He is the Word. The Virgin mother kneels beside Him, attended on either hand by adoring angels, while two celestial beings behind her seem to converse on heavenly themes. On the other side of the Babe are three shepherds, the youngest and fairest of whom carries a lamb in his arms. On a hillside in the landscape background one can discern an angel hovering over a group of shepherds. The atmosphere of the picture is one of holy calm. There is nothing exaggerated or dramatic in any attitude or face. It is as if the veil of heaven were drawn aside and we had a glimpse of that deep peace which is the true meaning of Christmas. Though the picture is filled with figures, the Babe dominates the composition as the center and source of its tranquil beauty.

In modern art there is no more spiritual

sweet, young peasant mother holds to their view, they are almost beautiful in the earnestness and simplicity of their devotion.

In modern art Bouguereau is the most prominent of those who have treated the subject. His rendering has all the classic elegance which is so characteristic of his work.

In many paintings of the Nativity the magi are introduced with the shepherds, each group taking a place on one side of the infant Saviour. Instances of this are Botticelli's beautiful Nativity in the National Gallery and Francia's in Dresden. The historical anachronism sinks into insignificance beside the great spiritual lesson of such pictures as these. They stand for ignorance and wisdom meeting at the feet of the Saviour, the lowly shepherds taking their place beside the Oriental sages in a common humility and love. They may also represent the Jews and the Gentiles meeting at the throne of Christ, the promise and token of the glorious consummation when

all the kingdoms of the earth shall be gathered into one. There is something inspiring and uplifting in these great compositions, when the canvas is crowded with worshipers and the Christ is seen even in the lowly surroundings of His infancy as the triumphant King of the world.

An altogether different aspect of the Nativity—in striking contrast to this—is seen in pictures representing the mother alone with her Babe. It is a subject of intense dramatic interest full of poetic suggestiveness to an artist's imagination. The mystery of motherhood, always so sacred, is here penetrated with a new and solemn significance. The joy which every mother feels in her new-born babe is quickened in this most blessed among women to a rapture of praise, while her sense of awe before the young life in her arms rises to the height of prayer. Some of the strange thoughts crowding into her mind are interpreted with womanly insight in Mrs. Browning's poem, the Virgin Mary to the Child Jesus. There is the deep humility which comes with the high call to her great mission, the exultant pride over the King whom she calls upon the universe to crown, and the yearning love which peers into the future with sorrowful forebodings.

These varied aspects of thought and feeling have been emphasized by different artists according to their special gifts. Botticelli was wont to bring out the element of sadness and mystery in the Virgin mother's experience. Lorenzo di Credi, on the other hand, portrays the serene and satisfied contentment of a happy mother. In this vein, too, are most of the modern paintings of the Madonna; such have been given us by Gabriel Max and Fröschl in Germany and by George De Forest Brush in America. Dagnan-Bouveret has recently produced a *Mater Amabilis* which has attained great popularity by reason of the same element. It is a simple presentation of loving motherhood. The Virgin stands under the overarching trees of a woodland path clasping her child tenderly in her arms. The Babe's face is hidden and there is nothing of the divine in the heavily swaddled little figure, but the mother's expression is full of the love which is itself the highest message of the divine.

Somewhat different from the *Mater Amabilis* is the subject called the *Madre Pia*, where the Virgin's attitude, instead of showing pre-eminently the mother's love, suggests especially the mother's adoration of the infant Saviour. Among the old mas-

ters Francia excelled all others, perhaps, in his exquisite interpretation of this theme. Of the later artists Correggio is the best, and his *Madre Pia* of the Florence gallery is a most unique and beautiful picture. The Child lies on a part of His mother's mantle, so that she cannot change her position without disturbing Him. The two are all in all to each other for the moment; there is perfect understanding between them. The mother's face shows more plainly than any words can convey that her whole world centers in the tiny form before her. There is a complete absorption about her devotion which carries in it the inmost secret of Christmas. The fig-

MARY THE MOTHER OF JESUS.

BY REV. GEORGE H. JOHNSON, LOWELL.

The law of heredity finds its most servile acceptance among Roman Catholic teachers. "Like begets like," is their general truth: Jesus Christ was divine is their special instance and the inference follows that Mary was also divine. Protestant thought has often altogether neglected to study the character of the woman who was deemed worthy of the honor of bearing the world's Redeemer. But clearly there was a reason for her selection which may well become a theme for thoughtful consideration.

Two traits of the young woman whom

Luke portrayed with his artistic pencil may serve to show her natural characteristics. The Magnificat is an inspired song, a true psalm of joy and gratitude. As such it would naturally be sung rather than repeated; it is the natural outburst of a happy heart conscious of high privilege, and shows us a happy-hearted girl from whose lips a song breaks forth almost spontaneously. Happy is the home where the mother sings. But Mary is no gossiping character, whose shallow spirit permits her to talk freely of life's mysterious secrets. She who kept these mysteries, pondering them in her own heart, was both thoughtful and reticent. Society may call for brilliant talkers, but the future prays for thought rather than a social chit-chat in the mothers of today.

The attainments of this girl seem to include ability to read, for her song is wholly a collection of Bible quotations, and though such might be remembered from synagogue services it is more likely that Mary read and therefore owned her own copy of the sacred roll. This was education, and for that age a high degree of educa-

tion. Her song, although quoted, is yet of her own composition and reveals a poetic mind, and her poem has survived two thousand years of change, not simply because she uttered it but because it was worthy of her utterance. Compared with the songs of Miriam and Deborah we easily award Mary the highest rank as Israel's poetess, and we are again reminded that while the great theologians of earth are men of unimaginative minds yet great religious insight requires a poetic faculty of mind. With this poetic gift is an evident trace of political insight which pierces through all the craft of politicians and perceives the need of the times and the handiwork of God. The commentators, in



MADRE PIA.—Correggio.

ure is an enduring symbol of the true Christian attitude toward the Babe of Bethlehem, who for eighteen hundred years has been receiving the worship of Christendom.

Low lies Thy cradled head,
Thou blessed Child Divine;
The wreath of thorns must twine around
That tender brow of Thine;
But love and life and home
Through Thee are dearer far,
And lives of mortal men may be
As pure as angels are.
Then join their angel lay,
With heart and voice rejoice, rejoice,
Your Lord is born today!

—Archdeacon Farrar.

deed, explain the princes put down that those of low degree may be exalted as Pharaoh or Nebuchadnezzar, but surely it is wiser to see here the exaltation of simple piety by the overthrow of that ecclesiastical bigotry against which her son so sternly remonstrated as "making the Word of God of none effect through tradition." It is faith and love emancipated from the yoke which "neither our fathers nor we were able to bear," which Mary foresees as the result of the Messiah's work. She is indeed a gifted woman, not simply for her age but for any age.

As a mother Mary bears the true traits of maternity. At the wedding she is watchful and first discerns the need of the feast, and even when her son appears to promise her nothing she has yet sufficient confidence in him to bid her servants prepare to carry out his directions. She has even the human failing of a good mother, for she worries about her son (Mark 3: 21 and 31) and needs the reminder, which only a good mother ever needs, that dawning manhood must decide life's problems for itself.

But it is sorrow that tests womanhood. Mary's lot was among the poor, for even her grateful heart could offer only the two doves, which the law allowed the needy to substitute for the appointed lamb. Apparently she was left a widow with seven chil-

dren at least [Matt. 13: 55]. Her firstborn could hardly have failed to be the pride of her heart, even apart from his wondrous history, yet he was violently rejected in his own village, was condemned by all the religious authorities of the age, was persecuted by those in power, and at last executed as a criminal unfit to live, and yet at his cross his mother wept no doubt, but she did not faint nor shriek with wild rage as a weakling might. Professor Park, in one of his addresses to the graduating class at Abbot Academy, drew all the power of his plea for a real strength of character in womanhood from the one word used by the beloved disciple of the mother of our Lord—"there stood by the cross." When mothers stand up while the sword pierces their own hearts their sons are able to give their lives for the sake of the church. And can it be that even Mary can stand at such an hour except through a mother's faith in her boy, which not even His death can quench?

But what was Mary's religious nature? That she loved the Bible is evident already from her song, and well may the thought be emphasized that when mothers so love their Bibles as to express their thoughts in Bible language the sons will not forget to uphold the cross. But most remarkable of all her personal traits was that faith in God

which enabled her to face the world as an unwedded mother. If the times judged such a condition by lower standards than the present yet Mary's pure heart could not have failed to know of the whisperings of scandal-mongers, and hardly was her own lover constrained to believe in her purity, which even to this day is questioned among some who accept the teachings of her son. The law bade such as her to be stoned to death, and yet Mary could look all this in the face and pray "be it unto me." Let those who seek an instance of real faith, of the courage such as gives birth to moral heroism, understand the price which Mary paid for her high honor. She was ready and willing to bear the cross before her son.

Most appropriately the last mention of her in the Bible speaks of her as "steadfastly in prayer," and tradition adds, not without fitness, that her last act was to respond to the request of those at her bedside that she would pray for them. And when her prayer was ended, a peace that was not of the world illumined her face and she stretched out her hands and blessed them all, even as her pure spirit departed to be ever with her Son. True, indeed, is it that "her character is not adequate to account for her Son," but true, also, is it that not merely favor, but worth of character, entitle her to be called "blessed among women."



HOLY NIGHT.—Carl Müller.

CHOOSING THE SUNDAY SCHOOL LESSON.

II. THE LESSON COMMITTEE AT WORK.

BY REV. A. E. DUNNING, D. D.

Here is a pen picture of the group as they sat, at their last meeting, a few weeks ago, around a table in the Park Avenue Hotel, New York. At the head sits Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church in that city, chosen chairman in the absence of Bishop John H. Vincent, whose other duties have rarely allowed him to be present in recent years. Stately, courteous, positive and prompt, Dr. Hall makes an excellent chairman. He is a genuine Irishman, and keenly appreciates wit and humor. But his reverence for the Word of God is so spontaneous and deep that it becomes pervasive. At the foot of the table is Dr. Warren Randolph, pastor of the Baptist church in Newport, R. I., the faithful secretary of the committee from its beginning. He never hesitates at any service possible in its behalf. His countenance is a benediction.

The other members have arranged themselves as they came in. On the chairman's right is Dr. B. B. Tyler, pastor of the Church of the Disciples, New York, one of the newest members. His hair is snow white, though he has only just passed fifty, but his expression is yet youthful. He is an enthusiastic supporter of the Christian Endeavor Society. Next is Dr. John A. Broadus, president of the Southern Baptist Theological Seminary at Louisville, Ky. Slight in stature, with a scholarly stoop in the shoulders, no more lovable man than he sits at that table, and no voice has greater weight there than his. Beside him, in some respects his opposite, sits Hon. S. H. Blake of Toronto, a keen and successful lawyer and an eloquent public speaker. He is an Episcopalian, and conducts a Saturday Bible class of several hundred members in his own city. B. F. Jacobs comes next, a real estate dealer of Chicago, but always having his chief interest in the New Jerusalem. He is superintendent of Immanuel Baptist Sunday School in that city. To him, more than to any other one man, we owe the International Lesson System. At the end on this side is Dr. Moses D. Hoge, for more than forty years a Presbyterian pastor in Richmond, Va., long known and beloved as the bishop of that city. Tall, wiry, in perfect health, he marvelously retains his youth as he approaches threescore and ten.

On the other side of the secretary, assisting him in his work, is Prof. J. I. D. Hinds, dean of the college faculty of Cumberland University, Lebanon, Tenn. He is the youngest of the group. Dr. H. L. Baugher, theological professor in the Lutheran College at Gettysburg, Pa., is of medium height, with keen eye and beard sprinkled with gray. Dr. J. S. Stahr, tall, slender, quiet, is president of Franklin and Marshall College, Harrisburg, Pa. Beside him is Dr. John S. Potts, with massive head and frame and businesslike air. He is the general secretary of education for the Methodist Church of Canada. Rev. A. E. Dunning, editor of *The Congregationalist*, Boston, who, after Professor Hinds, is the youngest member, completes the list, for Rev. W. G. E. Cunningham of Nashville, Tenn., who has represented the Southern Methodist Episcopal Church during the entire history of the committee, sent a letter expressing his purpose to resign.

As the work begins, we are impressed with the devout spirit and sense of responsibility for the many millions in many lands who follow these lessons which find expression in earnest prayer. Communications, and they are numerous, from individuals and organizations, bringing a variety of requests and criticisms, are presented by the secretary. The committee has always scrupulously listened to all the suggestions sent to it and has considered them in making its plans. Next comes the scheme of lessons for 1896, selected by this committee several months ago, now returned from the English committee with many proposed changes. Some of the American members have met with the English brethren in London during the summer and make their report in connection with the extended correspondence. After thorough discussion the majority of the changes recommended, each having been considered by itself, are adopted, at least in modified forms.

Then the task of selecting the lessons for 1897 is begun. A sub-committee, appointed last spring, of which Dr. Broadus is chairman, first presents an outline for the year in accordance with the general plan adopted at the beginning of the course. The quarterly subdivisions are fixed, and preliminary matters having been settled, the committee settles down to consider each selection by itself. Doctrinal questions appear sometimes unexpectedly in the titles proposed, or in the division of the lessons, or in the Golden Texts. Questions concerning both textual and higher criticism arise oftener than might be supposed in so simple a task as the selection of verses of Scripture. Sometimes the discussion waxes warm, but under the wise guidance of the chairman never develops into undue heat and is kept to the subject in hand. It is an experience to be coveted to sit with representatives of so many religious denominations, with such different types of mind and methods of thinking. Suggestive remarks, choice comments, bits of interesting experience overflow into the brief intervals between the business sessions. The composition of the committee suggests the wide variety in its composite character. Of the fifteen members, representing nine denominations, there are five pastors, four presidents and professors in colleges, two editors, a bishop, a general secretary of education, a lawyer and a business man. Four members have served since 1872, four since 1879, five since 1886, and two are in their first term of service.

Each question concerning which discussion is had is voted on by the entire body, and each lesson, as a whole, is decided by vote. It is an interesting study to watch the faces up and down the table as the ever animated discussion goes on. The chairman, dignified, benign, alert but patient, turns to each speaker with interest. Dr. Broadus, usually bending over his Bible, unsurpassed in scholarship by any other member, often makes a luminous suggestion, is gentle but firm in remonstrance, never persistent in urging his views, respecting the composite judgment of the body. Mr. Jacobs, warm in his love for the little ones, voicing the wishes of teachers and workers with whom he is constantly in communication, is never quite satisfied with results agreed on, but in the best spirit hopes for and seeks something better. Dr. Randolph is diligent and patient, and only speaks when his thought is prepared. Dr.

Potts is reverent and comprehensive in his views, but appreciates every humorous turn, and grasps the practical meanings of Scripture. Dr. Hoge is deliberate, devout, quaint and vigorous, and cannot resist giving an occasional rich exegesis in a single sentence. Dr. Baugher is incisive as becomes a theological teacher, and watchful to secure recognition of the great festivals of the church. Mr. Blake is argumentative, clean cut, with an opinion on every question. Bishop Vincent, when the committee are so fortunate as to have him present, is broad in his sympathies, optimistic, ever looking for new developments in the onward movement of the kingdom of God.

Each member has his peculiar characteristics and fills a needed place. The patience in discussion, the harmony in spirit, and the final unanimity with which most questions are settled are remarkable in men of such diverse views and training; and are only explained by the profound sense of responsibility which controls every member, their faith in God and in the power of His Word, their interest in the people and their expectation of the consummation of the kingdom of God through the Holy Spirit and spreading of the knowledge of divine truth.

It could hardly be possible that any single scholar could produce results so suited to all the Sunday schools as is this composite work of men of such varied associations, experiences, occupations and belief, all of them making it the chief business of their lives to know and to impart to others the knowledge of the Holy Scriptures. It is not strange that at each meeting nearly all the members of the committee are present, that they have traveled far and have devoted much time and labor every year without any thought of compensation; for such meetings are in themselves an education, to be anticipated with pleasure and to be turned away from with regret.

THE CHURCH PRAYER MEETING.

Topic, Dec. 23-29. Christmas as an Answer to Prayer. Matt. 13: 16, 17; 1 Pet. 1: 3-12.

In revealing a Saviour, in bringing to the world peace through righteousness, in abolishing death and bringing immortality to light.

(See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 30-Jan. 5. Looking Backward. Ps. 145: 1-22.

"What's the use," some one says, "it is gone beyond recall. Its wasted opportunities, its poorly done tasks, its mistakes and failures, its joys even we are powerless to alter." There is, to be sure, a way of looking backward which depresses and unfits one for present duty, but just as the mountain climber, pausing to take breath, casts his eye over the distance already come and recognizes gratefully how here he escaped a precipice and there struggled through a bog, so the Christian needs now and then to review his journey, and get the benefit, the inspiration, and, if need be, the rebuke of a backward look. Let us look first at the pleasures of the year. No life, however circumscribed and afflicted, is devoid of sources of delight. We are to be thankful alike for those of a lower and those of a higher sort. For the good God who giveth us richly all things to enjoy desires to see His children drink with gladness and gratitude the cup of blessing which He fills. If the year has brought some special joy, all the

more reason for recalling it, since he loses much who has not learned to obtain from particular mercies a double yield of joy—that which comes from the retrospect as well as from the actual experience of them.

Will it pay us to look back upon the pain, the losses, the disappointments of the year? Yes, if we look, too, for the blessing wrapped up in each of them, and are able to say as I heard a person say the other day, that the thing he was most grateful for in 1894 was a disappointed hope. Surely a brave man will not shrink from either passing through or recalling to mind the hard things of his life, if he has any idea at all of how the dark threads as well as the bright ones are needed in the weaving of the fabric which we call life. Perhaps, after all, those persons are not to be envied who look back over a year which has been uninterrupted sunshine. But let us all look for the signs of progress in Christian knowledge and service. There must be some, otherwise it has been down grade. Let us seek them not boastfully but humbly. Moreover, let us be most eager to recognize the traces of God's leadership, for He has been leading us despite our follies and our sins, and to feel that we are led of God is the most comfortable assurance the Christian can have. Surely Whittier's words may find an echo in all our hearts:

Enough that blessings undeserved
Have marked my erring track;
That whoso'er my feet have swerved
Thy chastening turned me back;
That more and more a providence
Of love was understood,
Making the springs of time and sense
Sweet with eternal good.

As we look back upon any given period of time, no matter how unsatisfactory the retrospect, it always cheers us to think that the future is still ours. But as respects our earthly lives that will not always be the case, for the day must come when we shall review our completed years with no thought of an earthly tomorrow. We shall have to give our lives back to the Father as our Lord Jesus Christ surrendered His. What a wonderful thing that was for Him to utter under the shadow of the cross: "Father, I have glorified Thee on the earth, having accomplished the work that Thou gavest Me to do." Shall we be able to say anything like that?

Parallel verses: Ex. 13: 21, 22; Deut. 32: 10-12; Ps. 48: 9; 68: 19; 78: 52, 53; 116: 12-14; 118: 17-21; Isa. 26: 16; Jer. 31: 3; Rom. 2: 4; 8: 28; 2 Tim. 4: 7, 8.

PROGRESS OF THE KINGDOM. ONE HUNDRED YEARS OF MISSIONARY EFFORT.

BY REV. JAMES JOHNSTON, DARWEN, ENG.

The large meeting held in London last month to celebrate the centenary of the London Missionary Society forms a striking contrast to the little gathering at Baker's Coffee House on Nov. 4, 1794, when a band of Dissenting clergymen discussed the practicability of founding a missionary society on a comprehensive scale and on strictly undenominational lines. The outcome of this gathering was the resolution to found the London Missionary Society. Great enthusiasm marked its inception. Numerous services in 1795 attracted vast audiences and thousands failed to obtain admission to hear the moving eloquence of William Jay of Bath, Rowland Hill and other pulpit celebrities. The fervor was so wonderful that those present said, "This is a new Pentecost." The broad evangelical principles of the new organization enlisted the interest and aid of Episcopalians and Presbyterians, in common with the Independents, and among its prominent friends were Dr. Haweis, Selina, Countess of Huntingdon, and Wilberforce of slave abolition fame.

The year 1795 had not closed ere the first missionaries had embarked for the South Pacific. "There," says Dr. John G. Paton, "the noble London Missionary Society began

the work and has been honored in converting many thousands of cannibals." In the Polynesian archipelago it was the foremost missionary agency. It has evangelized the Georgian and Society Islands, the Paumotu and Austral Islands, the Hervey group, Samoa, Niue, the Tokelau, Ellice and Gilbert groups, as well as the Loyalty Islands, and the society's agents and South Sea native teachers have carried forward the spiritual regeneration of the south and southeast mainland of New Guinea and the islands of the Torres Strait. The missions in New Guinea have become famous through the labors of Chalmers, Lawes, Macfarlane and their heroic wives and coadjutors.

The efforts of the society have been marvelously fruitful in Africa, Madagascar, the West Indies, India, where it began operations in 1798, and in China, to which it sent William Morrison in 1807, thus winning the honor of being the first Protestant organization to introduce Christian instruction into the Celestial Empire. The results of nearly a century of work and prayer may now be seen in the Amoy district, South China, with its sixty churches and preaching stations; in Hankow and its out-stations, superintended by the venerated Griffith John; in Travancore, which has a Christian community of 50,000 souls, ministered to chiefly by native pastors; in the Telugu country of Southern India, where whole villages are embracing Christianity. In South Africa, where Moffat and his celebrated son-in-law, the great-souled Livingstone, rendered such noble service, the Bechuanaland and neighboring tribes are approaching a gospel civilization.

Numerous stations and centers, once dependent on the society, are now self-sustaining. Of this class there are no less than thirty churches in Cape Colony, fifteen in Jamaica, thirty-five in British Guiana and several in Polynesia. One secret of the success of this society is the unparalleled number of native workers which it has enrolled. By this means it is possible to work extensive fields with comparatively few English missionaries. Ten years ago there were but 383 native ordained pastors, while today there are 1,473, and the number of native Christian preachers and teachers has increased from 4,498 to 6,758. The education of native ministers and evangelists is provided for by special training institutions.

Other characteristic activities of the London Missionary Society are its industrial and high class schools, medical training institutions and hospitals, connected with which are seventeen medical missionaries. The Committee for Female Missions established in 1879 has upwards of forty zenana workers. The total staff of the society includes 258 missionaries, of whom 190 are men. It has been estimated that in the churches associated with it there are upwards of 96,000 members and 400,000 adherents, representing a grand average of 1,000 members for each year of the society's existence.

Many departments of science and scholarship have been advanced by its agents. Instances of valuable literary achievement are the medical writings of Dr. Hobson of Hong Kong, Dr. Morrison's Chinese Dictionary, Dr. Legge's Chinese Classics, etc. More renowned are the contributions to the translations of the Bible, making it not improbable that the society's aggregate translated productions of the Scriptures have been unequalled among contemporary missionary organizations. Hallowed memories are intertwined around the names of Henry Nott of Tahiti, Williams of Erromanga, Van der Kemp of Cape Colony, Mullens of Calcutta, Hay, the Tamil scholar, William Ellis, Sherrington, Gilmour, Mackenzie, Muirhead, Lees and like stalwart souls, who have shared in laying broad and deep the foundations of a new world over which Christ must reign.

The recent gathering at the Mansion House, London, was but the first of a series of cen-

tenary meetings which will be held in every part of the world during the ensuing year. It is proposed to recognize the blessings which have followed the society's operations, to inform the constituents more fully of the work in progress, and to arouse a loftier consecration for missionary service. Already the forward movement, which aims at a re-enforcement of 100 new missionaries, has received nearly seventy volunteers.

The London Missionary Society has a catholic constitution and its missionaries are not all Congregationalists, but at the same time it has become practically the representative of Congregationalism in the heathen world, and it is upon members of this denomination that the chief burden of support rests. A mighty effort is being made, not only to wipe out the deficiency of last year, but to increase the annual income to \$625,000, and to raise \$500,000 as a special centenary fund. Of this amount \$170,000 have already been contributed.

NATURAL SELECTION—NOT PROVED.

Professor Weismann adds another reason for his belief in natural selection, which is certainly characteristic of the time in which we live. "It is inconceivable," he says, "that there should be another principle capable of explaining the adaptation of organisms without assuming the help of a principle of design." The whirligig of time assuredly brings its revenges. Time was, not very long ago, when the belief in creative design was supreme. Even those who were sapping its authority were bound to pay it a formal homage, fearing to shock the public conscience by denying it. Now the revolution is so complete that a great philosopher uses it as a *reductio ad absurdum*, and prefers to believe that which can neither be demonstrated in detail nor imagined rather than run the slightest risk of such a heresy. I quite accept the professor's dictum that, if natural selection is rejected, we have no resource but to fall back on the mediate or immediate agency of a principle of design. In Oxford, at least, he will not find that argument is conclusive, nor, I believe, among scientific men in this country generally, however imposing the names of some whom he may lay claim for that belief.

I would rather lean to the conviction that the multiplying difficulties of the mechanical theory are weakening the influence it once had acquired. I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, and to quote as my own concluding words the striking language with which he closed his address from this chair more than twenty years ago. "I have always felt," he said, "that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."—Lord Salisbury, in chairman's address at meeting of British Association.

If you have found in Christ the supreme and ultimate authority over your moral and religious life, you have found God in Him. If you have found in Christ the infinite mercy through which your sins are forgiven, you have found God in Him. If you have found in Christ the giver and the source and the perpetual support and defense of that divine life which renders righteousness and saintliness possible in this world, and is the beginning of immortal power, perfection and blessedness, you have found God in Him. Even if your lips falter when you are asked to confess that He is God, He is indeed of a truth God to you.—R. W. Dale.

Literature

COLONIAL LITERATURE.

It is interesting to watch the growth of public interest in the colonial period of our history. The characters and deeds of the Pilgrims and the Puritans never received so much study as at present nor were they ever admired so heartily and intelligently before. This attitude towards them is not confined to scholars nor even to the much larger circle of those who are proud to trace their lineage back to Pilgrim or Puritan sources. It is beginning to be common, and to be seen even in those among us of comparatively recent foreign origin. The conviction is growing, as it ought, that many of the worst perils to which our country is exposed need to be counteracted by the practice of the sturdy virtues and by the imitation of the heroic self-sacrifice which our forefathers illustrated.

A natural result is an increase of interest in the books which treat of the Pilgrim and Puritan period. Such volumes as Governor William Bradford's *History of Plymouth Plantations*, Mourt's *Relation* and Governor Winthrop's famous *Journal*, to name only a few examples, are being referred to and studied with new zeal. The great libraries, as well as private collectors, contend for copies of the few and significant publications of that time, when such come into the market, with an enthusiasm which often puts up their prices to a surprising figure. Even many of those which have been reprinted and are no longer rare are in steady demand. Moreover, such publications as J. A. Goodwin's *The Pilgrim Republic*, Dr. Leonard Bacon's *The Genesis of the New England Churches*, Hon. W. T. Davis's *Ancient Landmarks of Plymouth*, and several of Dr. H. M. Dexter's works are rich in information and interest in this connection.

A class of books also has come into existence which, although itself modern, deals with the same remote period usefully. Several of the late Mrs. Jane G. Austin's charming novels, two or three of Mrs. Alice Morse Earle's books and Mr. W. R. Bliss's also are examples. They are based upon careful study of colonial character and life and, although sometimes misleading both in general and in details, they do good service in awakening interest in the people and the times to which they relate and in stimulating their readers to personal study of these subjects. It is astonishing what errors on such matters have become accepted as facts, and what a lack of trustworthy knowledge often is found among generally intelligent people. It will be long before the need of enlightening statements about them ceases to exist, and all who can contribute anything towards popularizing the truth will render helpful service by so doing.

BOOK REVIEWS.

THE CENTURY CYCLOPEDIA OF NAMES.

This handsome volume is a species of supplement to the *Century Dictionary*. It was intended to attach to that work an appendix containing names. But space failed to equal the need of it, and this separate, independent volume was determined upon. The volume has been edited by Mr. B. E. Smith, managing editor of the *Century Dictionary*, with able co-operation, and the work has been thoroughly well done. The names are primarily proper names,

those of persons and places, but several thousands of other names are included. The range covered is much more inclusive than would be supposed by many at first. The preface states that it comprises not only biography and geography, but also names of races and tribes, mythological and legendary persons and places, characters and objects in fiction, stars and constellations, notable buildings and archaeological monuments, works of art, institutions (academies, universities, societies, legislative bodies, orders, clubs, etc.), historical events (wars, battles, treaties, conventions, etc.), sects, parties, noted streets and squares, books, plays, operas, and even celebrated gems, vessels and horses. Pseudonyms of importance also are included.

The orthography follows local usage in the main, but not invariably. It would not do to print *Vlissingen* for *Flushing*, although the former is the Dutch name. Greek names are given in the more familiar Latin forms so far as these occur. In some instances usage has been corrected, for example, by printing *Hudson Bay* for *Hudson's Bay*, which correction in our judgment is unwise. The system of notation employed by Professor Whitney in the *Century Dictionary* is employed in the pronunciation with good results. A few lines of description or characterization accompany each name, and these notices, as most of them can be called, are models of fullness and condensation. Some, geographical or historical, are extracts from standard works. Others have been prepared by eminent specialists, such as Prof. E. K. Alden, Mr. H. H. Smith and Hell Chatelain in geography; Prof. W. R. Martin in Persian biography, mythology, etc.; Prof. C. A. Young in astronomy; and Miss Katherine B. Wood in English literature; not to mention others. The work is printed with three columns to the page, and with the name itself in blacker type than the following lines. The De Vinne press has done the mechanical work in fine style, as usual. The work is printed and bound so as to resemble a volume of the *Century Dictionary*, and every user of the latter will be glad of the former and will need it. It is the best cyclopædia of names ever printed. It is sold only by subscription. [Century Co.]

LIFE IN ANCIENT EGYPT.

Herr Adolf Erman has brought his German penetration to bear upon his subject in earnest. Insignificant indeed must be that feature of the ordinary life of the Egyptians of old, royal or plebeian, which has escaped his examination of the records. His volume evidently is a reissue of one first published a considerable time ago and now revised with some care. The work is based chiefly upon the *Denkmäler* of Lepsius and *The London Select Papyri* and it has been translated by Helen M. Tirard. The illustrations have been selected mostly from Wilkinson's *Manners and Customs*, from *The History of Art* by Perrot Chiplez and from the work of Lepsius just mentioned. It is open to correction in some details. Students of architecture, for instance, will find later and more precise particulars in the accounts of the researches of M. Petrie and M. Naville than here, these having been published since this book was written. Yet such omissions do not destroy, although they certainly diminish, the value of the work.

For the ordinary student, and, in many

particulars, for even the specialist in Egyptology, this, nevertheless, is a very fruitful as well as a very entertaining volume. It is animated and sympathetic in manner. The reader steps back into the past and lives there while he is reading. Some space is allowed to history and politics, especially in their bearing upon the lives of the socially eminent, and much is allotted to religion and there is a special chapter about the dead and the rites of burial, superstitions connected with death, etc. Chapters also treat of the police and the courts of justice, of family life, including marriage, inheritance, morals, names, etc.; of the construction and furnishing of houses, including town and country establishments, servants, food, etc.; of dress, official and private, including rouging and anointing; of recreation and sporting; of schools, education and literature; of painting and sculpture; of agriculture, trade and war.

The inscriptions upon the monuments in the tombs and gathered from the papyrus rolls have supplied most of the facts and these striking pictures of ancient life are very rewarding to the patient student. Almost every ordinary action of common life is thus portrayed, many of them repeatedly, and the value of the work lies in this fact and in the clearness and simplicity of the explanatory text. The translator is mistaken in the assertion that no popular work in English on the subject has existed since the time of Wilkinson. The volume by Dr. Klunzinger published in 1878 does, and does very well, much the same work which this book performs. Nor is Herr Erman's book as complete as it might be. Why, for instance, is not the classic representation of the judgment of the dead given here? We cannot rank this volume as the best example of modern literature relating to Egypt. But it is entertaining, instructive and finely illustrated. [Macmillan. \$6.00.]

RELIGIOUS BOOKS.

Rev. Dr. C. S. Robinson's volume, *Simon Peter* (Thomas Nelson & Sons. \$1.25) contains thirty sermons. They deal with the apostle's career and character, not biographically, but in an expository manner. Notable occurrences in his life are considered and their lessons suggested in a fresh and practical fashion which renders him very real and impresses the reader strongly. The value of the work is apparent at once. There are illustrations, but the less said about them the better.—Dr. G. H. Hepworth's book, *Herald Sermons* [E. P. Dutton & Co. \$1.00], is made up of editorials from the *New York Sunday Herald*, most of which have texts, and all of which are short, sensible, spiritual, helpful discourses. That they should be prepared and printed was due to a suggestion from Mr. James Gordon Bennett, the proprietor of the *Herald*. They are unsectarian and popular in style and evidently were well received. Some of them called out many communications from their readers. The book will do good. It has a portrait of the author.

Rev. Andrew Murray, himself the author of several devotional works which we have noticed as they have appeared, has edited *Wholly of God* [A. D. F. Randolph & Co. \$1.75], a volume of extracts from the writings of William Law, the Christian mystic, who died nearly a century and a half ago. Mr. Murray's aim is to show by these citations that there is a true and healthy Christian mysticism which is not to be feared by the church and to stimulate whole-hearted consecration in the believer. There is a certain old-fashioned quaintness in the work which is impressive.—Two of Rev. F. B. Meyer's familiar and useful devotional works, *The Present Tenses of the Blessed Life* and *The Fu-*

ture *Tenses of the Blessed Life* [Fleming H. Revell Co. 75 cents], have been reprinted neatly and bound simply and prettily and now are sold together in a box at the very low price named. They may be called standard devotional books already, they are so highly regarded among modern Christians, and in this attractive edition they will prove a popular holiday gift.

Messages of Faith, Hope and Love [George H. Ellis. \$1.00] consists of a selection of choice extracts, one for each day of a year, from the sermons and writings of the late Rev. Dr. James Freeman Clarke. They are full of inspiration and help. The book is issued tastefully and will find wide favor.—In *The Nine Blessings* [Hunt & Eaton. 75 cents] Mary F. Norris has illustrated the beatitudes by a series of parables. They make an interesting and serviceable little book.

STORIES.

Mrs. Burton Harrison's latest novel, *A Bachelor Maid* [Century Co. \$1.25] has been running in the *Century* for some months and makes an agreeable complete story. In fact it is uncommonly good. Mrs. Harrison depicts with delicate strokes and amusing realism a certain type of "the girl of the period" who goes in for philanthropy, reform, woman suffrage, etc., and abjures marriage in order to be true to her ideals. The zeal of her heroine is checked somewhat rudely by the escapades of one of the public leaders in the woman movement, and they finally decide that the woman question involves "the whole—not half—of the human race." Mrs. Harrison has delineated her men and women with much skill and is particularly to be commended for her care not to seem to ridicule whatever is really noble, however mistaken, in the aspirations and practices of such girls as those described. The book is serious and preaches a strong sermon against certain kinds of folly in either sex and also has all the vivacity and society flavor of the most popular modern novels. It is a distinct and telling success.—In *The Midst of Alarms* [Frederick A. Stokes Co. 75 cents], by Robert Barr, is much more entertaining than the earliest chapter or two lead one to expect. In fact we have laughed heartily over the utterances and performances of the irrepressible fellow who is the principle hero. The book is an account of a modern city newspaper reporter, a typical example of the advanced members of the craft, on a vacation in the country. How he makes things hum and with what consequences the story narrates at length. A good book for a traveling trip.

Captain Charles King, author of *Under Fire* [J. B. Lippincott Co. \$1.25] has retired from the army or probably he would not feel at liberty to reveal so frankly the jealousies which exist between officers or to criticize so sharply the bungling of the Washington authorities in dealing with the Indians. The jealousies are no more than are to be expected in the circumstances, although they doubtless interfere with individual happiness and usefulness. The criticisms on the government are more than warranted, although things are not now as bad as they were some years ago. The Indian problem slowly is settling itself. As a story this strikes us as the author's best book. It is well conceived and well written, full of incident, at times thrilling, and decidedly inspiring and elevating in tone. It is a fine tribute to the general manliness and valor of our army, both rank and file.—*Young West* [Arena Publishing Co.], by Solomon Schindler, catches the eye at once by the fact that the white page has a broad yellow margin, some copies having green or some other color. The purpose is to test practically the value of such tints as affording relief to the reader's eyes. We hardly know whether it is a success or not. The story as such purports to be a sequel to Mr. Edward Bellamy's *Looking Backward*. It depicts a community of advanced socialists in the full tide of their characteristic life. Most of the improvements

now suggested as objects of effort are described as having been long customary. As a story the book is well done. Considerable skill has been shown in general outlines as well as in details, and the society portrayed has many attractive features. Yet it is inevitably and painfully mechanical and the author, whether purposely or inadvertently we cannot quite decide, seems to suggest this towards the close of the book.

The moral of Julien Gordon's *Poppa* [J. B. Lippincott Co. \$1.00] is sound and important, but the atmosphere of the book is unwholesome, or at any rate unpleasant. There are good men and women in it but it is those who are either weak or wicked who give it its tone. Unlawful love is its main theme, and, although the misery of loving where love has no right to exist is portrayed vividly, there are likely to be readers who will feel, as they finish the story, not only that the hero and heroine are far more to be admired than any others in the story but also that it is a pity that they were not able to follow out their inclinations. And whoever feels thus receives a distinct moral injury.—*The Spell of Ursula* [J. B. Lippincott Co. \$1.00], by Effie A. Rowlands, is a much more striking book. Ursula is a she-devil. No other term does her justice. Selfish, sly, treacherous, beautiful and a consummate actress, she devotes herself in the coldest of cold blood to working mischief to those who have been good to her. She does grave harm but of course overreaches herself at last. It is a painful but very powerful story of which she is the central figure, and the evil in the book is so open, bold and defiant that it can do no such harm as less plainspoken but more insidious and alluring stories do. There is no temptation in the wickedness described in these pages.

Mr. Cable's *John March, Southerner* [Charles Scribner's Sons. \$1.50], his newest novel, deals with the period of reconstruction. The chief types of character then common in the South—the old-fashioned Southern gentleman, the "fire-eater," the young Southerner responding to the appeal of enterprise, the "carpet-bagger," the colored demagogue, the Northern speculator, etc.—all are delineated with the author's customary fidelity and vividness. Two or three love stories blend with the other elements of the plot, and the story, although somewhat slow in movement, is developed naturally and forcibly and the interest grows to the end. Mr. Cable's many admiring readers already have welcomed heartily this new product of his pen.—A sharp contrast in respect to scene, characters and plot is that afforded by Mr. S. Baring-Gould's *Kitty Alone* [Dodd, Mead & Co. \$1.25], a tale of Devonshire yeomen and village life in that region. By no means a great novel, nevertheless it is decidedly entertaining. Some of the actors talk unnaturally and the book bears marks of somewhat hasty composition. But its variety and picturesqueness of incident and the skill with which two or three of the chief personages are portrayed render it decidedly enjoyable.—*The Play-Actress* [G. P. Putnam's Sons. \$1.00], Mr. S. R. Crockett's latest book, is short but spirited and affecting. It exhibits Christlike conduct on the part of an actress and its good influence and abounds in vigorous touches and sweet and tender suggestions. The old clergyman is admirably drawn. But so, indeed, are all the others. It deserves to be very popular.

BOOKS FOR THE YOUNG.

Mr. Aldrich's delicious *Story of a Bad Boy* [Houghton, Mifflin & Co. \$2.00] has been reprinted, illustrated felicitously by A. B. Frost and is one of the most attractive books of the season. The naturalness and lifelikeness of the boy life portrayed are enough to insure the story generations of popularity. Old faces will smile at and old hearts be touched by its narrative of youthful studies and pranks and much may be learned from it by those who will about the management of children. The possible objection that boy readers may gain

from it suggestions likely to bear fruit in mischief has not much force. Most youngsters are familiar with any hints to be gained from it and it is wholesome and manly in spirit.—Mr. E. S. Ellis possesses considerable power as a writer of spirited stories of adventure and his *Among the Esquimaux* [Penn Publishing Co. \$1.25] is sufficiently exciting, diversified and instructive to be popular. It is also wholesome in tone.—Mary E. Ireland has translated *Christian Beck's Grandson* [Presbyterian Committee of Publication. \$1.00] from the German of Gustav Nieritz. It is a tale of village life but different social classes are represented and scenes of both war and peace occur. It is strongly religious in tone. It will prove a good book for the Sunday school library, although it is a trifle old-fashioned in some respects.

Christmas literature continues to come to hand. Mr. Hezekiah Butterworth has been unusually productive this year. We have noticed already one or two books from his pen and here is another. It is *Zig-zag Journeys in the White City* [Estes & Lauriat. \$2.00]. It is another book made up out of exposition experiences. It includes considerable material about Chicago proper, and is illustrated freely and handsomely, although of course everybody now is familiar with most of the pictures. Young people who visited the fair will find the book a delightful souvenir.—Mr. James Otis is an author of recognized ability and success in the line of juvenile literature. He does not yet equal the best workmen in his line, but the boys appreciate that there is nothing of the humdrum in any book from his pen. This volume, *The Boys' Revolt* [Estes & Lauriat. \$1.25], deals with New York boot-blacks and shows real power.—*Lost on Umbagog* [Lothrop Publishing Co. 75 cents], is one of Willis B. Allen's Camp and Tramp series. It is a winter story of adventures in the Maine woods which are exciting in themselves and are narrated with appreciation and spirit. There are illustrations.

Messrs. Macmillan & Co. have brought out two dainty little volumes in The Banbury Cross series. One contains *Jack, the Giant-Killer and Beauty and the Beast* and the other *The Sleeping Beauty and Whittington and His Cat* [Each 50 cents]. Each has been edited by Grace Rhys and illustrated by R. A. Bell. They are very small but are printed clearly and prettily. They are bound in green and gold and ribbons tie the covers together.—From title-page to finis *Tales and Verses of Long Ago* [Frederick A. Stokes Co. \$1.50], by Elizabeth S. Tucker, with full-page color plates and decorative borders, by E. Percy Moran, is delightful. The text, whether prose or verse, is entertaining, but the pictures are the great feature of the book. They are very numerous, are felicitously appropriate and are delicately executed, and the book is one of the most attractive of the year's holiday publications.—*The Children's Friend* [Frederick A. Stokes Co. 75 cents] is a children's magazine in its annual volume. It is pretty and attractive in all respects.

MISCELLANEOUS.

The main purpose of Dr. J. L. M. Curry's new book, *The Southern States of the American Union Considered in Their Relations to the Constitution of the United States and to the Resulting Union* [G. P. Putnam's Sons. \$1.25] is to show that the autonomy of the different States of our Union has not been lost, and that we really are a federation rather than a nation. The work is largely historical, of course, and it is an able, temperate argument. Certainly there is much truth in it. Yet there is a great deal to be said with equal truth upon the opposite side. Dr. Curry holds that whether we are a nation or not we are a federation. We hold it more true to transpose these words and say that whether we are a federation or a true union, we certainly are a nation. But we heartily commend his chap-

ters to all students of our political economy and history. It is eminently patriotic in spirit, the work of a high-minded and scholarly American citizen. If we understand him rightly as to "squatter sovereignty" [p. 165] we should dispute his statement that this principle was of Northern origin. It was because it was illustrated first and flagrantly by Southerners that Northerners adopted it, and in Kansas the former often merely invaded the State in order to terrorize its people and to control elections while the Northerners chiefly went thither to settle and remain. We also think that Dr. Curry has exaggerated the Northern estimate of John Brown. Although his self-sacrifice has many admirers and his hatred of slavery many sympathizers, his reckless invasion of Virginia is not generally approved.

Side Glimpses From the Colonial Meeting-House [Houghton, Mifflin & Co. \$1.50] is the third volume in this vein by W. R. Bliss. It is a somewhat careful study of the religious side of the Puritan life and of collateral themes. Mr. Bliss has taken pains and has accumulated much valuable material. Most of what he has to say is useful and welcome. The chief adverse general criticism to be made upon his book is that he seems to see chiefly, if not wholly, the harsh and morbid aspects of the Puritan character and religion and to be oblivious of those serene and sweeter aspects which were equally characteristic if not often more prominent. There are particular points, too, as to which his words need justification, not always to be found readily. Such is the statement that the New England colonists were "of a coarser type" [p. 31] than those of Virginia. His account of the causes of Puritanism in England [pp. 33-5] is incomplete and misleading. The Puritan no more represented the obstinate willfulness of the English race than did his opponents and oppressors. The picture of the condition and prospects of Plymouth in 1630 is far from accurate. The town was not in a state of decay, and Winthrop's allusion to it in 1646 as being "almost deserted" evidently means by commerce—which naturally had centered in Boston—not by people. The account of Whitefield's preaching should include a more frank recognition of the undeniable evil consequences which lessened the good influence of his remarkable and largely useful work. Moreover, while what Mr. Bliss says of the omission to read in public worship from the Scriptures is true in general, that the omission was universal, as he states, is not certain. It is recorded that this use of the Bible was customary with the Pilgrims in Leyden and it is more than probable that they continued the practice in Plymouth. The absence of definite mention of this feature of worship proves nothing. But most of Mr. Bliss's conclusions are justifiable and his volume is both valuable and interesting.

Harvard College by an Ozonian [Macmillan & Co. \$2.25], by G. B. Hill, is a superior work. It is remarkable that any foreigner, even an Englishman, should have proved able to enter so well into the spirit of Harvard and to comprehend and describe so accurately the characteristics of the institution. Now and then he makes a misstatement, obvious enough to a native, but never upon any matter of much importance. Frequent comparisons with Oxford are made but always in a thoroughly fair and handsome spirit and the volume is one of the most complete, trustworthy and entertaining descriptions of Harvard which have appeared. We are inclined to put it at the head of those in one volume. Indeed we do not recall any other work which attempts to do its task in quite the manner of this. All departments and interests of the institution are studied and good illustrations are supplied.—Use in the classroom is the purpose of Prof. J. C. Van Dyke's *Text-Book in the Art of Painting* [Longmans, Green & Co. \$1.50]. This purpose has rendered the work, like the others of the series to which it be-

longs, general in method and concise in treatment. The different schools of painting are enumerated, a list of volumes recommended is supplied, the main historical facts are cited. Some suggestive comment occurs and there are illustrations and enumerations of the chief extant art remains. In dealing with individual painters their artistic standing is considered rather than the special features of their lives. The book is a treasury of valuable facts and of high usefulness and interest in its way, but it is not at all a manual of information how to learn to paint.

Some half a dozen years since a volume called *Socialism: The Fabian Essays* [Charles E. Brown & Co. 75 cents] was published in England and reprinted here, and a new edition is now out. It has two introductory papers, one by Edward Bellamy and another—about the Fabian Society and its work—by William Clarke. The essays, which discuss Socialism in various aspects and relations, are by G. B. Shaw, the editor, Sidney Webb, Annie Besant and others. The Fabian Society is probably the most temperate, judicious and practical of the many organizations which are working for socialistic objects and the book has large value as an exposition and, to a degree, as a reference book.—Another volume on the same subject is *Practicable Socialism* [Longmans, Green & Co. \$1.50], by Samuel and Henrietta Barnett. This too is a reprint. It is a very practical and admirable work and still timely and appropriate although some years have passed since its chapters were written and some improvement along the lines of progress indicated has been made. The authors have lived and labored many years in the East End of London and speak from intimate and expert personal knowledge of facts. We value this volume the more highly because, while quite as practical and suggestive as any other, it is pervaded by a decided and helpful Christian spirit and tone.

Prof. Walter Raleigh's little volume, *The English Novel* [Charles Scribner's Sons. \$1.25], is a comprehensive account and critique of its subject down to the appearance of Scott's *Waverley*. It is somewhat sketchy and apparently consists of lectures, containing the condensed fruits of research, rather than of the studies themselves in more or less elaborate form. It is a good hand-book and is temperate and fair in comment.—Sir J. W. Dawson's *The Meeting-Place of Geology and History* [Fleming H. Revell Co. \$1.25] contains his recent course of lectures before the Lowell Institute in this city. The author is both one of the most distinguished scientists of our time and also a devout Christian and his lectures therefore have exceptional value. He denies any connection between man and the lower animals, argues that the origin of the human race is comparatively recent, within two or three thousand years before the deluge of Noah; holds that there is but one human species, and that the deluge is a historic fact, although not responsible for some changes often attributed to it which really occurred long before it.—*I Am Well* [Lee & Shepard. \$1.25], by C. W. Post, discusses the Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. It is an attempt to explain and advocate mental healing by a devotee of that theory. It assumes that to be in sound health is the object of life, which is not the fact. It contains a large amount of supreme nonsense, such as the declaration, "You cannot be hurt or injured in any way." Now and then a grain of useful truth also appears. But nobody can be befooled by such a treatise unless he wishes to be.

A new volume in the International Education Series is *The Education of the Greek People* [D. Appleton & Co. \$1.50], by Prof. Thomas Davidson, with an introduction by Prof. W. T. Harris. It is a sketch of the growth of the Greek civilization. This growth is examined in its ascent from the household,

in its several stages, to the village community, the city-state of the Athenians up to the universal empire which fell to pieces. The study also is comparative, the Greek civilization and its forerunners and collaterals being put side by side for study. How the Greeks came to be qualified to teach the remainder of the world and what the effect of their teaching has been—these are the author's principal purposes. His book is intended primarily for teachers at large rather than for professional experts and specialists. It is an important task well performed.—Prof. A. H. Sayce, LL. D., the expert in that line, has prepared a little *Primer of Assyriology* [Fleming H. Revell Co. 40 cents], as one of the Present Day Primers Series. It includes just the points as to which the ordinary intelligent but not specially informed reader wants information in connection with this subject, and states just about as much as he desires upon these points. The book is very clear and enlightening. Some of the other experts do not agree entirely with Dr. Sayce upon certain matters, but one will not go much astray—even if they are correct and he in error—who follows his lead upon the topics considered herein.

The Funk & Wagnalls Co. have issued two volumes of selections, one from the works of *Oliver Goldsmith*, the other from those of *Joseph Addison* [\$1.00 and 75 cents]. Dr. Edward Everett Hale has supplied the preface to the former and Prof. C. T. Winchester to the latter. Each volume is well suited to the needs of young students of English literature or to those of their elders who like to sample the best work of the masters of English style without being obliged to spend time in making selections for themselves. The two volumes are printed and bound neatly and in good taste.—Two additional volumes of the small but handsome Ariel edition of Shakespeare, which supplies a play in a volume, are *The Comedy of Errors* and *As You Like It* [G. P. Putnam's Sons. Each 40 cents]. It is agreeably compact and handy although the type is excellent.—*The Great Composers* [Lothrop Publishing Co. \$1.00] is an early book of Hezekiah Butterworth's revised and enlarged. It is based upon careful study but is written in so popular a manner as to be generally enjoyable. It contains many anecdotes and reminiscences. We regret that the usefulness of the book is greatly lessened by the total lack of any index. The table of contents is not sufficient and the absence of an index is a serious defect.

NOTES.

—The Century Cyclopedia of Names already is in its third edition.

—The alleged "discoverer" of J. M. Barrie, Jane Barlow and Ian Maclaren is Dr. Robertson Nicoll.

—Besides the more expensive edition of Mr. F. N. Kneeland's *Northampton the Meadow City*, reviewed in these columns on Dec. 6, there are editions in cheaper bindings at \$2.00 and \$3.00.

—Kate Greenaway's fascinating little people always have been drawn in color hitherto and have appeared in books. Now a series of them is to be used in the *Ladies' Home Journal*, alternating with one of Palmer Cox's Brownies.

—The *Art Amateur* warns Americans that there are now no bargains to be had in old English paintings and almost all such pictures of any reasonable pretensions brought over here for sale already have been offered in vain in England.

—The old story has been revived that Dr. Sewell, Rector of Exeter College, once burned a copy of the late J. A. Froude's *The Nemesis of Faith*. It has no basis. He did denounce the volume in one of his lectures and so vigorously that half of the students present immediately went and bought the book.

— A David Swing Memorial Volume is to be compiled by Dr. Swing's daughter, Mrs. Starring, and will contain a number of his sermons, selected and corrected for publication by himself, and also his funeral sermon and several memorial tributes. A biographical sketch also will be included. F. T. Neely will publish it.

— Mr. Du Maurier says that his Trilby is a wholly imaginary character, and not a study from life as some have supposed. The impulse to write the book was received from Mr. Henry James, to whom he related its plot without any idea of using it himself. Indeed, he offered it to Mr. James. But his friend insisted that he write it out into a book himself, and he did so, delaying to write his Peter Ibbetson first. In this connection it is worth adding that somebody has perpetrated an amusing and successful literary hoax in London. It is in the form of an open letter about Trilby and is a skillful imitation of Whistler's Gentle Art of Making Enemies. It objects to the new Trilby, which has been altered by the substitution of Antony for Joe Sibley, as defective because Whistler no longer appears among the characters and as therefore devoid of interest. The parody came out in the first number of *Lika Joko*, the new London comic paper.

BOOKS OF THE WEEK.

- Roberts Bros. Boston.*
 BALLADS IN PROSE. By Nora Hopper. pp. 177. \$1.50.
 AS A MATTER OF COURSE. By Annie Payson Call. pp. 135. \$1.00.
 THE MINOR TACTICS OF CHESS. By F. K. Young and E. C. Howell. pp. 221. \$1.00.
George H. Ellis Boston.
 MESSAGES OF FAITH, HOPE AND LOVE. Selected from the writings of James Freeman Clarke by L. F. C. pp. 349. \$1.00.
 OLD AND NEW UNITARIAN BELIEF. By Rev. J. W. Chadwick. pp. 246. \$1.50.
 THE DEEPER MEANINGS. By F. A. Hinckley. pp. 89. 50 cents.
Lothrop Publishing Co. Boston.
 LIFE OF OLIVER WENDELL HOLMES. By Emma E. Brown. pp. 332. \$1.50.
Leach, Shevell & Sanborn. Boston.
 INTRODUCTION TO ENGLISH LITERATURE. By Prof. F. V. N. Painter. pp. 627. \$1.25.
Arena Publishing Co. Boston.
 EVOLUTION AND THE IMMANENT GOD. By Rev. W. F. English, Ph.D. pp. 122. \$1.25.
Universalist Publishing House. Boston.
 THE CHURCH AND SECULAR LIFE. By F. W. Hamilton. pp. 225. 75 cents.
E. and J. B. Young & Co. New York.
 ATTILA AND HIS CONQUERORS. By Mrs. Rundle Charles. pp. 315. \$1.25.
 ONLY A LAD. By Margaret Weston. pp. 210. 80 cents.
 ENCHANTED GROUND. By Catharine E. Smith. pp. 218. 80 cents.
 MASTER HOLYNEUX. By Lady Dunboyne. pp. 158. 60 cents.
 CROSSING THE FERRY. By G. R. Wynne, D.D. pp. 215. 80 cents.
 A HERO'S EXPERIMENT. By Helen Shipton. pp. 253. \$1.00.
 ONE STEP ASTRAY. By Austin Clare. pp. 379. \$1.50.
Harper & Bros. New York.
 TWILIGHT LAND. By Howard Pyle. pp. 438. \$2.50.
 THE STORY OF HABETTE. By Ruth M. Stuart. pp. 292. \$1.50.
 ST. JOHN'S WOOING. By M. G. McClelland. pp. 175. \$1.00.
 MINISTERS OF GRACE. By Eva W. McGlasson. pp. 141. \$1.00.
 LITERARY AND SOCIAL ESSAYS. By George William Curtis. pp. 293. \$2.50.
 THE GOLDEN HOUSE. By Charles Dudley Warner. pp. 346. \$2.00.
A. D. F. Randolph & Co. New York.
 FUNDAMENTALS. By W. F. Markwick. pp. 276. 75 cents.
 WHOLLY FOR GOD. Selections from the writings of William Law. By Rev. Andrew Murray. pp. 328. \$1.75.
 AT DAWN OF DAY. Compiled by Jeanie A. B. Greenough. pp. 444. \$1.75.
 FORTY WITNESSES TO SUCCESS. By Charles Townsend. pp. 148. 75 cents.
 MISS HAYGATE'S SECRET. Compiled by G. F. Bushnell. pp. 35. 50 cents.
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 WOODSTOCK. By Sir Walter Scott. pp. 549. 60 cents.
 A MIDSUMMER NIGHT'S DREAM. By William Shakespeare. pp. 90. 20 cents.
 AN ESSAY ON JOHN MILTON. By Lord Macaulay. pp. 85. 20 cents.
 SILAS MARSH. By George Eliot. pp. 208. 30 cents.
 L'ALLEGRO, IL PENNEROSO, COMUS AND LYCIDAS. By John Milton. pp. 74. 20 cents.
Charles Scribner's Sons. New York.
 SEA AND LAND. By Prof. N. S. Shaler. pp. 252. \$2.50.
 LOVE-SONGS OF CHILDHOOD. By Eugene Field. pp. 100. \$1.00.
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Henry Holt & Co. New York.
 HERNANI. By Victor Hugo. Edited by Prof. G. M. Harper. pp. 126. 70 cents.

Fleming H. Revell Co. New York.
 ST. PAUL AND WOMAN. By Rev. W. D. Love, D.D. pp. 141. 75 cents.

Thomas Whittaker. New York.
 SIR HENRY LAYARD. By A. E. Loumax. pp. 144. 50 cents.

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 CATHOLIC AND PROTESTANT COUNTRIES COMPARED. By Rev. Alfred Young. pp. 628. \$1.00.

James A. O'Connor. New York.
 THE CONVERTED CATHOLIC, 1894. Edited by Father O'Connor. pp. 380. \$1.50.

Presbyterian Board of Publication and S. S. Work. Philadelphia.
 THE PILGRIM'S PROGRESS. By John Bunyan. pp. 341. 75 cents.

The Holy War. By John Bunyan. pp. 311. 75 cents.

BUNYAN CHARACTERS. By Rev. Alexander Whyte, D.D. pp. 307. \$1.00.

RAGWEE. By Julia M. Wright. pp. 317. \$1.35.

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THE WEDDED LIFE. By Rev. J. R. Miller, D.D. pp. 100. \$1.00.

THE WESTMINSTER QUESTION BOOK. 1895. pp. 192. 15 cents.

J. B. Lippincott Co. Philadelphia.
 CHAMBERS'S CONCISE GAZETTEER OF THE WORLD. pp. 768. \$2.50.

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 CYCLOPEDIA OF BIBLE ILLUSTRATIONS. Arranged by Rev. Richard Newton, D.D. pp. 361. \$1.00.

American Baptist Pub. Society. Philadelphia.
 THE PARCHEMENTS OF THE FAITH. By Rev. G. E. Merrill. pp. 268. \$1.25.

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Trustees of the J. F. Slater Fund. Baltimore.
 STATISTICS OF THE NEGROES IN THE UNITED STATES. By Henry Gannett. pp. 28. 25 cents.

MAGAZINES.

December. NEW WORLD.—CHAP-BOOK.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—BOOK NEWS.—POPULAR ASTRONOMY.—CHRISTIAN LITERATURE.—GOOD HOUSEKEEPING.—SANITARIAN.—BLUE AND GRAY.—MASSACHUSETTS MEDICAL JOURNAL.—SUNDAY.—GOOD WORDS.—THINKER.—PANSY.—KINDERGARTEN NEWS.—BOOKMAN.

OTHER CHRISTIAN WORK.

The sixth anniversary of the American Sabbath Union, held in New York City, Dec. 9, 10, was an occasion of unusual interest. The anniversary sermon was preached by Bishop E. G. Andrews, and the addresses and papers at the different sessions were of a high order. The report of the general secretary, Rev. Dr. J. H. Knowles, was a suggestive review of Sabbath observance in the different States. The paper by Rev. Dr. G. S. Mott, president of the union, on Sunday Travel on Railroads, was a thorough discussion of this vital question. The gathering of over 100 women of New York City, well-known in philanthropic and religious circles, to consider the many aspects of the Sabbath question was a new departure which, it is believed, will result in practical methods to advance the work of the union.

CHRISTIAN ENDEAVOR NOTES.

Delegates from seven societies were present at the first annual meeting of the Dakota Union of Indian Societies. The report of the Cleveland Convention was given in both English and Dakota by Jonas Spotted Bear, who spoke for his people at the convention.

Seventeen members of South Australian societies are laboring in foreign missionary fields. The denominational missionary boards there furnish to the societies lists of articles needed by different missionaries, and also supply lists of the missionaries in order that the Endeavorers may pray definitely for these workers every day.

At the end of each month each member of the Plymouth Society of Seattle, Wn., is asked to hand to the lookout committee replies to these questions, among others: Have you made any calls in the interest of church, Christian Endeavor, Sunday school or missionary work this month? Have you attended the church prayer meeting regularly?

Have you spoken with any one about accepting Jesus Christ for his Saviour and uniting with the church? Did you help in the city mission or Salvation Army work? What other definite work have you done?

Good work in opening the way for the introduction of the society into Germany has been done by some earnest pastors, who have been active in circulating literature. On Nov. 8 Dr. Clark had an opportunity for the first time to speak to the pastors of Germany at a meeting of about thirty Christian workers called by the secretary of the Y. M. C. A. of Saxony and Thuringia. On Nov. 9 he spoke in Leipzig and on Nov. 11 in the American Church at Berlin. On the 12th he held a conference with a dozen of those most interested in the work, and then addressed a large audience, Baron Bernstorff acting as his interpreter. After meetings in Liegnitz, Frankfurt and Berlin, he left for Scandinavia, on his way to Great Britain. His further appointments include, among other places, Copenhagen, Stockholm, Christiania, London, Rhyl (North Wales), Dublin, Glasgow and Edinburgh. On Dec. 15 he is to sail from Liverpool for New York on the Lucania.

The readers of *Scribner's Magazine* may count themselves fortunate in having the promise of the best series Mr. Robert Grant has yet written. The author's "Reflections of a Married Man" were in a manner entirely original, and these articles on "The Art of Living" will touch upon the life of the family, in the same diverting way.

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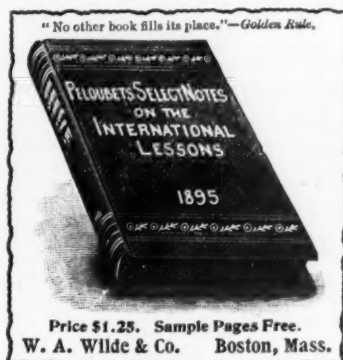
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Mrs. Shakespeare

What is Really Known of Shakespeare's Wife

A strikingly interesting article by Dr. W. J. Rolfe, the Shakespearean scholar, in which all the known facts regarding the courtship, the marriage and wedded life of Shakespeare are collected together and presented in a popular way.



MRS. DELAND

When Lady: When Woman

By Mrs. Margaret Deland
Mrs. Burton Harrison
Miss Sarah Orne Jewett

An interesting presentation by these three noted women, of the perplexing question: When should the word "lady" be used, and when the term "woman"?

Where Was the Garden of Eden?

By Edward S. Martin

Mr. Martin traces the different theories as to the true location of the Garden of Eden, and makes an article not only interesting but informing.

The Countess of Aberdeen

on

The Servant-Girl Question

Where, in the opinion of Lady Aberdeen, the trouble is in domestic service and how it can be remedied. An interesting recital of her own experiences and her effort to solve the question in her own homes.



LADY ABERDEEN

A few of the more striking articles about to appear in the early issues of

The Ladies' Home Journal

ONE DOLLAR FOR AN ENTIRE YEAR

The Curtis Publishing Company, Philadelphia

Principal Fairbairn on The Personality of Jesus.

A Summary of Recent Notable Discourses at Mansfield College.

The readers of *The Congregationalist* must by now be tolerably familiar with the name of Mansfield College, Oxford, and its principal. They have read of the opening of the college buildings in 1889 and of the two great summer schools of theology in '92 and '94, and with the writings of the principal, no doubt, they are also familiar. But it is only granted to the privileged few to come over and dwell a while in Oxford and to see the college in full term time. Hence a brief account of a Sunday service may be of interest.

Mansfield Chapel differs from the other college chapels of Oxford in many ways, but chiefly from the fact that during the term every Sunday morning a sermon is preached by some leading minister selected from the various evangelical Free Churches of England and Scotland. In the ordinary college chapel the service consists of the Anglican liturgy—usually with full musical setting—and only in some of them and only very rarely a sermon by one of the clerical "dons." But at Mansfield men have the opportunity of hearing some of the best known scholars and preachers of the day, who are excluded from the university pulpit at St. Mary's owing to their Nonconformity. Naturally, the nucleus of the congregation is composed of the scions of Nonconformist families who are scattered throughout the ancient colleges of the university. The Mansfield men themselves are but a small minority and in any case a certain proportion of them are preaching out of town on any given Sunday.

As might be expected, however, Principal Fairbairn is the most frequent preacher, occupying the pulpit on an average twice each term. This present term he is giving a course of four special sermons, and the subjects announced are: (1) The Personality of Jesus, (2) The Teaching of Jesus, (3) The Society of Jesus and (4) The Miracles of Jesus. The first of these was delivered on the first Sunday of term. Dr. Fairbairn read John 1: 43-46, giving the congregation to understand that the words "Come and see!" formed his text, and then, putting the Bible well out of reach, without a single scrap of paper, launched into one of the most memorable and fascinating sermons that he has ever delivered.

There is, he said, no personality that in value and transcendent power can be compared to Jesus. Throughout all the world, in the history of man, in the creations of his art, in the work of his hands, you note signs of the omnipotence of His person. To attempt to describe His person would appear to be a very great and impossible thing. We are not concerned, however, with the theological or philosophical problem, but with the very living and breathing historical image. A famous German was once asked if he intended to write the life of Jesus. "I? I write it? Never! The evangelists wrote it once and once for all. The most we can do is to read it and imitate it." Yet it may be that long lapse of time and great familiarity have failed to throw the picture into sufficient relief.

Then followed a brilliant description of the life and society of Palestine in the days of Christ. The person of Jesus is the result of two factors—beautiful and harmonious in their working and perfect in their result. These are the inner and the outer factor—spirit on the one hand and nature on the other. Circumstances did not make Jesus. He was not framed by the world without Him. Thousands and millions lived under the same heavens, amid the same circumstances, face to face with the same nature, reading the same Scriptures, but there was only one Jesus Christ, and why? Education cannot explain it, nor outward fashion. The person who

realized the character alone explains the character, though the conditions help us to explain the texture and fashion of His seamless garment.

Jesus is of all men a growth. He was not full formed when He came into the world. If so He would have been a monstrosity—a thing abnormal. His infancy blossomed into childhood, then into boyhood, youth, manhood. (1) Nature had an influence on Him. Then (2) there was the influence of His race—the people of a book and of a religion. He took all this into Himself. He did not squander or lose it. (3) The influence of His home. How sick one grows of Italian art when one would know the Jesus of history! How empty it is of the nobler elements of reality! How much nobler in conception is Rembrandt's Holy Family far away in distant St. Petersburg! There we have the house and workshop in one, the tools and furniture mingled, the bench and bedstead close together, the mother by the cradle, Joseph at the bench, the house lighted by the door. There within sound of the plane and chisel, and with the smell of wood in the air, the Child grew and was reared. Joseph is little named in the gospels, yet there are numerous allusions to him. Surely the doctrine of Jesus with regard to "the Father in heaven" was largely influenced by memories of Joseph in the home at Nazareth. Joseph probably died early, as he never appears in the gospels. May not this explain the pathetic picture of the widow who drops her little coin into the treasury, yet gives more than all the rest? It is often said that Jesus knew not the cares of a family. Why so? If Joseph died early, why should not the care of the younger boys and girls fall to Jesus? No doubt the fine, rich, domestic humanity of Jesus springs largely from that home at Nazareth.

(4) The influence of worship must have been great on Jesus. Only one visit to the temple is recorded, but often He must have worshiped in the smaller synagogue. What visions must have come to Him then! Tabernacled in time He must have had visions of eternity. He who never prayed for his brother man never had man as a brother. He who never in the congregation stood face to face with God and men never felt man's meaning, never knew God's power.

This is the secret of Jesus' sweetness, this the glory of His power. But He far transcended all these conditions. How brief was His life—three years in public, twenty centuries in unexhausted power; born a Jew, yet no Jew. Think of His purity! Here was no type of a passing age but of universal manhood. Can you explain it through the conditions? Here are we a free people, with centuries of freedom in our blood. He was the son of a bonded race, yet the very father of freedom. We, the heirs of a splendid inheritance of learning and letters; He, unskilled in letters. We, with all the world open to us, distant lands brought to our feet; He, shut up in a little land amid a little people who hated the Gentile. The only explanation is that He came straight from the bosom of the Father, sent here to declare Him.

THE TEACHING OF JESUS.

On the occasion of Dr. Fairbairn's second special sermon many parts of the world were represented in the audience. Many Americans were present, among them Mr. and Mrs. Blatchford of Chicago. Dr. Fairbairn took as his text, John 6: 63: "The words that I speak unto you, they are spirit and they are life." There could not, he said, be words that seem higher or prouder than these. Yet it is not so extraordinary that these words should have been spoken as that their truth should have

been proved. Christ's words have been the dearest things that have been known to the immortal spirit of man throughout the world's history. Age has not dimmed their luster or abated their strength. In the very moment of utterance they had the weight and wisdom that they still possess. If we could feel the weight of His words upon our spirits then we should know what it was to have one world die and another world born within us. We should know what it was to cast off the slough of darkness and be clothed with the raiment of life.

The words express His person. Wordsworth said, "Language is not so much the expression as the incarnation of thought." So Jesus' speech is the permanent incarnation of Jesus. The men who heard Him read what He said in the light of His own person and character. They created that community of saints and of holiness which began then and endures still. Before dealing with the actual matter and contents of the teaching of Jesus there are some things to be noted as to the form.

(1) Note the informal form they have—free and spontaneous as the product of a great creative mind. They do not bear the stamp of the schools nor smell of the midnight oil or the meditative retreat. They were spoken as if transitory, yet how they abide. Christ came in one sense unprepared and unannounced—no school made Him, no master had laid his impress upon Him. Nay, rather, men asked: "Can any good thing come out of Nazareth? Who taught this man letters?"

(2) The brevity of His ministry. It was the shortest ministry on record that has moved the world. Buddha, Mohammed, Plato and Socrates were all old ere they died. In its outward garb His teaching hardly promises continuance, but it has always been what it then was—spirit and life to the souls of men.

(3) It assumes a vast variety of forms. His words are now simple, rapid re-joiners, now didactic, now hortatory, now pictures from nature or from human life, now parables—simple yet so significant that we tarry over the simple tale and find it richer than earth's history offers. And yet how translatable are His words. There is no mind so low in any land as to be unable to catch some glimpse of the Master's meaning. (4) How greatly His words are conditioned by local coloring and circumstances and yet how universal they remain! He speaks to Nicodemus and in that one man humanity stands and listens to Christ. So, too, He speaks to the woman of Samaria, with her many husbands and varied sins, and Jesus spake to her as if she were representative of all humanity.

(5) How supremely careless He is as to the continuance and form of His words! How absolutely sure that they will never die! Is it not strange how His words abide? Could you imagine a handful of sweet spices cast into the salt and brackish ocean till it became sweet to the palate of man? Even so these words of Christ have sweetened the bitter waters of the world. It is possible to conceive Homer or Plato withdrawn from history and the world much the same today without them. But let Christ be withdrawn and what then? Nothing would be as it is, no man as he is, civilization would have been impossible, all time would have had an aspect less human. Into the heart of man Jesus passed and as He unveiled the Father He unveiled the heart of man. So has He through all time in the lands that have received Him made hearts brotherly to all men, saved by the preaching of the gospel. So far we have only dealt with the external form, not with the matter. But has not the form carried us far into the very heart of

matter? Has it not made us feel that what has so moved men came straight from the bosom of the Father?

THE SOCIETY OF JESUS.

Dr. Fairbairn based his third special sermon on Mark 1: 14: "Jesus came into Galilee, preaching the gospel of the kingdom of God." There were two points of view from which the action of Jesus in founding His society might be regarded—the prospective and the retrospective. Think what this moment in His ministry meant. He was a peasant, lowly born and humbly bred, untouched by court or capital, school or college, with nothing to set Him aside from the unlettered folk of Galilee. He was fluted, scorned and hated, neglected by the official guardians of religion, while the common people alone heard Him gladly. So He draws around Him peasants like Himself, without culture, place or power. What could the pillars in church and state think of Jesus and His disciples?

Pascal says that Jesus Christ lived in so great obscurity that historians who write only of important things would hardly have noticed Him, for had they done so their speech would have been little better than silence and their sight little less than blindness, and Pascal puts the matter a little mildly. Let us turn for guidance to the humble men who followed Him. How wonderful was the moment when Jesus came into Galilee preaching the gospel of the kingdom of God! One hundred millions of English-speaking people today find their supreme symbol of unity in their common worship of Jesus, and much the same can be said of the nations on the continent of Europe. Today people in distant Moscow and St. Petersburg are chanting a solemn requiem for one who was and is not, and they ask the golden gates to fall back and let him enter humbly in, while at the same time allegiance is being sworn to him who is to be God's viceroy on earth.

It is the supreme moment in the history of man when the great creative person begins His work. No critical analysis can resolve this history into a dream of man. Men are not saved by myths and they are not renewed by dreams. To understand the kingdom of which He speaks we must forget many of our watchwords which hide the great reality. He is not a king, like to the Roman, Greek, Hebrew or English idea of monarchy. He is not the creature of law, but its Creator. All His humanity and all His divinity pass into His kingdom.

So this strange kingdom of His lives amid the kingdoms of men—above them, yet through them—new men making a new world. Note the place—Galilee, not Jerusalem, the city of David. Jerusalem would have been fatal to His work. There were old societies there which He would offend. The men of old societies are brittle not malleable. There is not deeper pain to the great official than the pain of being superseded. Jesus would not precipitate the conflict, so He goes first into Galilee, where He spent a sweet and serene time teaching the simple peasants by hillside and seashore. He was no ascetic nor mere visionary. In Christ's spirit there was a serene and complete sanity. He loved all that was beautiful—the heaven above, the earth beneath and the men He lived amidst.

Of all men who have ever touched religion Jesus had the most radiant and sane spirit. As He was so He made His men. They had the enthusiasm of humanity and the enthusiasm of deity. Note these men—the men He avoided as well as those He chose. Then came a brilliant and powerful contrast between the men addressed by the preacher and Christ's first disciples. How well equipped were the former, apparently, how poorly the latter—and yet those disciples turned the world upside down under the inspiration of Jesus Christ. The sermon concluded with another contrast—between Jesus as a teacher and Saviour and Buddha and Mohammed.

News from the Churches

PASSING COMMENT.

We have had in Boston for some time a Church of the Carpenter, but distant Colorado is not far behind us in its Chapel of the Carpenter.

The revival spirit seems to be abroad in the land, most noticeably perhaps in the Western States.

The annual meeting is evidently growing both in interest and importance. Instead of a stereotyped order of routine business the gathering is being brightened by reports that are something more than a mere bundle of statistics, by roll-calls and responses and by various devices which insure a large attendance.

In few churches does the amount of money expended in benevolences exceed running expenses by nearly \$1,000, as in the case of Hope Church, Springfield, during a period of half a dozen years.

In these days of short pastorates it is refreshing to find a good old church like that one in Connecticut whose first pastor remained in office fifty-two years, while his successor served the same people for forty-six years.

THEOLOGICAL SEMINARIES.

Andover.

The subjects for the prize scholarship essays in the department of Systematic Theology have been announced. They are Conditional Immortality and The Doctrine of the Holy Spirit.—The fall session of the seminary closes Dec. 20, and a two weeks' vacation follows.

Yale.

Dr. H. H. Jessup of Syria and Secretary Kincaid of the H. M. S. addressed the students recently.—Prof. J. C. Griggs of the Metropolitan College of Music, New York, gave a valuable lecture, Dec. 14, before the musical society and its friends on The Selection of Worship-Music.

Oberlin.

Dr. H. M. Ladd of Cleveland held a profitable conference with the students, Dec. 11, in which he discussed the Minister Among His People, and gave an insight into the methods which have proved so successful in the Euclid Avenue Church.—The first, which has been an unusually prosperous term, closed Dec. 19, and the recess continues until Jan. 3.

CONGREGATIONAL CLUBS.

MASS.—The Worcester Club, at its Forefathers' Festival, Dec. 10, listened to a notable address by Dr. John Hall of New York upon The Scotch-Irish in America. Hon. C. A. Denny of Leicester was elected president.

At its meeting, Dec. 17, in celebration of Forefathers' Day, the Newton Club listened to a powerful address by Rev. J. E. Tuttle, D. D., pastor of the Amherst College Church. He maintained that the lesson that we especially need to learn from the Pilgrims, in view of present conditions, is to apply the principles of our religion to our civil government and to our municipal problems; and that the vision that is to give power to this generation is not the backward look at the Pilgrims, but a vision like theirs of a future government of righteousness, peace and law.

MINN.—The second meeting of the Southern Minnesota Club was held in Austin, Dec. 10, with a good attendance. The topic was Some Congregational Fundamentals, and addresses were made on the Congregational Idea of Church Government, Fellowship, Education and Woman's Work by Hon. L. L. Wheelock, Rev. W. A. Warren, Pres. J. W. Strong, D. D., Miss A. T. Lincoln and others. Much enthusiasm was manifested and several new members were received.

R. I.—The club held its mid-winter festival in Providence, Dec. 10. Being "ladies' night," the attendance was exceptionally large. The club had as its guests Hon. J. A. Lane and Rev. F. W. Tomkins, Jr., the new rector of Grace Church, Providence, both of whom spoke upon The Church and Municipal Righteousness, which topic was ably presented by the chief speaker, Rev. Dr. A. Z. Conrad.

MICH.—The Western Michigan Club observed Forefathers' Day at Grand Rapids, Dec. 17. The program included an address on The Church Life of the Forefathers by Pres. W. G. Sperry of Olivet and brief addresses on The Lights and Shades of the Ministry by Rev. Messrs. T. E. Barr, W. A. Col-

ledge, A. M. Brodie, R. M. Higgins, W. L. Tenney and D. Cochlin.

LOCAL CONFERENCES AND ASSOCIATIONS.

N. Y.—The Central Association held its annual meeting, Dec. 11, 12, at Syracuse. The leading feature was a symposium on Theological Seminaries: Do They Train Men for the Work of the Modern Church? Andover was represented by Dr. E. N. Packard; Hartford, Rev. F. G. Webster; Yale, Rev. J. L. Keedy; Oberlin, Rev. W. H. Pound; Union, Rev. F. L. Luce; Auburn, Rev. F. A. S. Storer. The discussion was concluded by an address on The Theologian as I Find Him, by Secretary Curtis. Other topics considered were: The Christian and His Bible, Notes of Travel at Home and Abroad, Ethical Treatment of Social Questions, Church Union, Church Unity. An hour was devoted to two-minute reports from the churches on The Methods of Reaching Non-Church-Goers, Rev. H. N. Kinney presiding. An interesting ladies' missionary meeting was held, with addresses by Secretary Kincaid and Mrs. C. P. W. Merritt of North China.

NEW ENGLAND.

Massachusetts.

WORCESTER.—Plymouth. Reports at the annual church meeting show fifty-two additions to membership, making the present total 765. Benevolent contributions, \$7,041.—Park has received thirty-four to membership this year, the total of 187 being practically twice what it was when Rev. I. L. Wilcox began his ministry three years ago. The success of this first year in the new building is emphasized by the addition of \$500 to his salary.—The Ministers' Meeting, Dec. 10, discussed a paper by Mr. A. J. Tillinghast on What the Workingman has to Say to the Minister. Rev. E. M. Chapman spoke on The Ministry and Labor Unions.

LEXINGTON.—Hancock tendered its new acting pastor, Rev. A. E. Stenbridge, D. D., an enthusiastic reception Dec. 5. The venerable Dr. Cyrus Hamlin, in behalf of the church, cordially welcomed Dr. Stenbridge to his new field of labor.

BROOKLINE.—Harvard. The twentieth anniversary of Bethany Sunday school, a branch of this church, was observed last Sunday, Superintendent Marshall and Rev. Reuben Thomas, D. D., making addresses to the children. The school, which originally had a membership of twenty-six, has now 400 names enrolled.

LOWELL.—Larger crowds, greater interest and deepened convictions attend Mr. Moody's meetings as they continue. It is the universal testimony that the city has never known such widespread interest in religious matters as at present, and large numbers are being brought out on the Lord's side.—Mr. Jacobs met the pastors on Saturday last for an informal talk on church music. He is a strong advocate of a chorus choir, in which the latent musical talent of the young people shall be developed under the guidance of an enthusiastic Christian leader.

BROCKTON.—The Campello church took a graceful way to "greet the coming and speed the parting" pastor in a joint reception, Dec. 12, in honor of Rev. W. T. Beale, the new incumbent, and Rev. Walter Barton of Hyde Park, who has been supplying during the pastoral interim. Beside the social features of the occasion, substantial gifts in books and money testified to the regard in which Mr. Barton was held. No less cordial were the expressions toward his successor.

DANVERS.—Maple Street has recently celebrated the fiftieth anniversary of its organization. The pastor, Rev. E. C. Ewing, preached an appropriate sermon Dec. 9. On the following days meetings were held and remarks of reminiscence were made by several members, including Rev. William Caruthers, a former pastor, and neighboring ministers.

SPRINGFIELD.—Park. The reports presented at the annual meeting, Dec. 11, showed an increase of thirty members during the year, making the present membership 177.—Hope. Rev. R. W. Brokaw preached an appropriate sermon in observance of the sixth anniversary of his pastorate. During this period 309 persons have been received into the church, 135 on confession. The present membership is 660, not counting absentees whose residences are unknown. Church expenses have been \$66,706 while for benevolence \$67,583 have been raised.—Swedish. The John Street chapel which has been bought by the society was dedicated Dec. 16. The pastor, Rev. G. Staaf, was assisted in the morning by Rev. E. Holmblad, the service being in Swedish. Several of the city pastors participated in the afternoon English service. The chapel has been fitted up for its new work and the Swedes are rejoicing in a church home of their own.

Maine.

TEMPLE.—The church has been presented with a powerful Estey Philharmonic organ, the gift of former residents of Temple and of friends of the church. A new carpet given by the ladies of the church and some new Sunday school books are much appreciated. A ladies' reading circle has recently been formed for the study of general literature and of missions.

PORTLAND.—*Williston* held its annual meeting Dec. 11. The chief features of the year were \$2,700 benevolences, accessions to membership thirty and an elaborate and carefully prepared manual of sixty-four pages. The *Williston* Auxiliary of the Woman's Board was addressed at the annual thank-offering meeting, Dec. 7, by Mrs. Joseph Cook. Two hundred women were present. The churches were filled Dec. 16 by speakers from the Christian Workers' Convention, which is holding a six days' campaign in the Second Parish Church. The interdenominational committee of Maine held its quarterly business meeting in Portland, Dec. 12, and in a public meeting in the evening was addressed by President Whitman of Colby on Christian Comity.

MACHIAS.—For many years Dec. 31 has been observed as a church fast. Circular letters are sent to all the members of the church, and it is hoped that at the roll-call every member will be heard from.

Union evangelistic services of the churches of Bangor and Brewer are being held.

New Hampshire.

MANCHESTER.—*Franklin Street*. The salary of Rev. B. W. Lockhart has been raised from \$3,000 to \$3,500. The past year has been the most prosperous financially of any in the history of the church.

NASHUA.—A Law and Order League of 900 members has recently been formed to rid the city of its saloon nuisances. Keepers of saloons have been notified to close out at a given date.

The First Church in Keene has been repairing its house of worship, including painting, papering and carpeting the vestry. Considerable religious interest has developed in Derry, especially at the West Village. A series of special revival services begins at Hampstead Dec. 20.

Vermont.

WESTMORE.—A new house of worship was dedicated Dec. 13, with services afternoon and evening. People were present who had never before attended religious services, other than in schoolhouse and cottage meetings, since moving to Westmore. It is a beautiful little house, seating 100. The entire expense, including gifts of lot and lumber, did not exceed \$3,000.

Rhode Island.

BARRINGTON.—A special memorial service was held, Dec. 9, in loving remembrance of the late David H. Waldron, who was president of the Church Society and formerly Sunday school superintendent for a number of years. His constancy, faithfulness and generosity were tenderly referred to by the pastor and other speakers.

Connecticut.

COLCHESTER.—The pastor, Rev. C. F. Weeden, has formed classes in church and in secular history. A gymnasium has been joined to the reading-room, and other rooms for entertainment have been opened. The four missionary societies of this church have lately held their fourth annual thank-offering meeting.

CHESHIRE.—The church celebrated the 170th anniversary of its organization, Dec. 9. The pastor, Rev. J. P. Hoyt, preached the sermon and the historical address was delivered by Mr. E. R. Brown. The first pastor of the church, Rev. Samuel Hall, remained in office from 1724 to 1776, a period of fifty-two years. His successor, Rev. John Foot, held his place for forty-six years.

SHELTON.—From thirty-five members in 1892 to sixty-eight in 1893 and to 133 in 1894 is certainly a creditable record for this youthful church, of which Rev. L. M. Keneston is pastor. In this time it has not lost one member by death. An edifice is now in sight, and this and other causes for rejoicing were recognized at the annual meeting last week.

A band of Crusaders has been laboring at Ellington. More than twenty persons, among whom are several children, have been converted.

Prof. G. P. Fisher read a paper at the United Ministers' Meeting in New Haven, Dec. 17, on Two Decades of Congregationalism. This forms one of a series of papers by representatives of various denominations.

MIDDLE STATES.

New Jersey.

MONTCLAIR.—Dr. Bradford's flourishing church has just held its twenty-fifth annual meeting, at

which it was able to count up 760 members, of whom fifty-nine have joined during the past year. The charities in the same period have amounted to about \$20,000.

Pennsylvania.

PHILADELPHIA.—*Germantown*. The recent annual meeting showed a membership of 304, thirty-one having been added since Jan. 1, all but four on confession. The Sunday school numbers over 300, and the Christian Endeavor about forty. The church property is valued at \$25,000. Rev. D. E. Marvin has been holding special meetings, assisted by Mr. Dean, the evangelist.

BRADDOCK.—In the new edifice one of the colored glass windows is the grateful gift of the Slavic Congregational Church, which has found shelter and fostering care in Rev. H. M. Bowden's church.

PITTSBURG.—*Puritan*. At every communion since September, 1893, there have been additions on confession, and often by letter. The church, under the effective leadership of Rev. John Edwards, D. D., in order to secure larger and better quarters, has been compelled to erect a new edifice.

THE INTERIOR.

Ohio.

CLEVELAND.—The November Ministers' Meeting discussed the Men in the Churches, after a valuable opening paper by Rev. R. A. George. Several of the churches have recently organized Men's Leagues, with the result of greatly increasing the activity of the men in church and civic affairs. —*Lakeview Assembly*, which is a branch of Euclid Avenue Church, is greatly encouraged by the coming of Rev. A. B. Cristy to its pastorate, and has voted, with the cordial co-operation of the mother church, to become independent.

Rev. J. B. Koehne, former pastor of the First Church, Sacramento, has been giving in First Church, Ashtabula, a course of sermon lectures on The Nazarene.

Indiana.

MICHIGAN CITY.—*Emmanuel*, German, recently purchased a new lot and removed its building which, having been enlarged and reconstructed, was dedicated Dec. 9. The morning sermon, in German, was by Prof. A. H. Fox of Chicago. The dedicatory service was conducted by Dr. M. E. Evers, German superintendent. At a union service of the three Congregational churches sermons were delivered in three languages by the pastors.

WASHINGTON.—The debt is being gradually reduced by free-will offerings. Only \$200 remains now to be paid. By the advice of the pastor, Rev. R. Mackintosh, the church abandoned all money-making affairs, such as suppers, festivals, etc., and has depended entirely on voluntary offerings from the people.

ANDERSON.—The new brick and stone edifice of Hope Church is being erected. The fortnightly literary entertainments are well attended, and the kindergarten work is receiving attention.

ELKHART.—Rev. F. E. Knopf has organized a Young Men's Sunday Evening Club and the services have for the last four evenings more than filled the house, over 100 being turned away one evening.

INDIANAPOLIS.—The Chapman meetings continue with increasing power, over 2,000 cards having been signed. December 13, the day of prayer, more than 200 cottage prayer meetings were held in the city. The attendance of visiting clergymen from all parts of the State was noticeable. Dr. Chapman filled the pulpit of Mayflower Church Dec. 16.

Michigan.

ALPENA.—During Rev. H. H. Van Auker's nine years' pastorate, just closed, regular contributions have been made to all the benevolent societies, evangelistic work has been frequent and successful, a branch Sunday school has been established, and the membership of the church steadily increased. In view of the fluctuating population of this lake city, the record of the period is commendable to church and pastor.

HOMESTEAD.—In addition to the regular Sunday morning service, Rev. O. M. Snyder has established out-stations at North Homestead and Turtle Lake, where he preaches alternate Sunday afternoons, while a Sunday evening service goes on at the home church, a thing hitherto thought impossible. Members are being received and interest is steadily increasing.

THE WEST.

Iowa.

KINGSLEY.—The ingathering of thirty new members came at the close of a series of revival meetings, in which the pastor, Rev. John Croker, was assisted by Rev. W. A. Pottle of Sioux City.

WATERLOO.—For the seventeenth time Rev. M. K. Cross has been elected president of the Ministerial Association. He reports sectarianism as being at a rather low stage in that city.

MASON CITY.—At the annual meeting, Dec. 5, a sermon was preached by Secretary Douglass. Additions to the church during the year were twenty-two by letter and forty-three on confession. The total membership is 328.

KEOSAUQUA.—Dec. 2 and 3 were memorable days, the event commemorated being the organization of the church in 1844. The semi-centennial sermon was preached by the pastor, Rev. T. S. Oadams, and a jubilee hymn composed by him was sung. At the evening service Mrs. M. P. Valentine gave an account of the early days of the church, dwelling especially on the life and labors of the first pastor, Rev. Daniel Lane, one of the members of the famous Iowa Band. At this service letters were read from Mrs. Lane, the first pastor's widow, from Rev.

Continued on page 945.

OVERTAXED NERVES

Produce a form of weariness more intense, more depressing and more disastrous than anything known to tired muscles. Thousands of women know all the miseries that a broken down nervous system brings. To all such there is relief in Hood's Sarsaparilla. It cures nervousness because it feeds the nerves upon

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pure blood.

"I was taken with nervous prostration. What I suffered no human being knows—wearisome days and sleepless nights. I concluded to try Hood's Sarsaparilla. It helped me in a short time and I have no more such trouble." MISS MATIE KOHLSTEADT, 2308 South 14th St., Richmond, Ind. Get Hood's.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

ONLY \$10.

It comes down to a simple arithmetical deduction:

If a solid oak Book-Case, finely made and good for 30 years, costs but \$10 and accommodates 175 volumes, you can mount your entire library in a superb manner at an annual expenditure of only one-fifth of a cent per book.

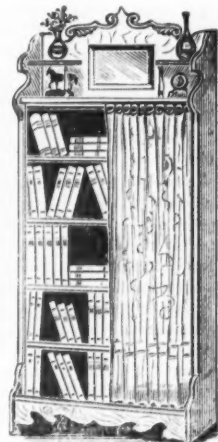
This is certainly the greatest value in a Book Cabinet ever offered in this city, and probably in the whole United States. It is a fine specimen of cabinet work and not in any way to be compared with the ordinary cheap furniture of bargain stores and auction rooms.

It is massively built of solid oak, standing nearly six feet in height. It has a cabinet top with 10-inch beveled French plate mirror. There are two raised shelves for ornaments.

We equip each cabinet with polished brass curtain-rod and rings, adjustable shelves, extra stout casters, etc. This is a Book Cabinet which will give splendid service for a lifetime.

Our price is only for the Holidays.

PAINE'S FURNITURE CO.,
48 CANAL STREET, BOSTON.



THE BUSINESS OUTLOOK.

No sooner has the national treasury replenished its gold fund than huge drafts are made upon that fund by banks and firms which do an exporting business. The gold fund just previous to the receipts for the bonds sold in November stood at \$58,000,000; the gold receipts for bonds delivered should have been about \$58,000,000, giving the treasury \$116,000,000. Whereas today, with gold exports of only \$4,000,000 since, the treasury gold fund is only \$97,000,000. Evidently the treasury did not in fact get full value in gold for the bonds, and it is demonstrated that the policy of patching up the reserve by sale of bonds is at best only a partial success.

Large gold shipments are not unnatural at this season, still they always create uneasiness. They are not likely to run as high as \$4,000,000 a week long, and yet frequent exports through the winter are to be expected.

A satisfactory development is the increase in government revenues. December income promises to nearly, if not quite, equal the outgo. The indications are good that after January the receipts from customs will increase still more. The country will let a sigh of relief escape when it is clearly established that the government revenue is again equal to expenses. Treasury deficits have continued too long.

The passing of a bill to permit railroad pooling is hailed with delight by all railroad people. It may mean vast differences in profits if the managers will take advantage of it. The bill has a wider significance, too. It indicates that the anti-corporation sentiment, so long potent in Congress, is giving way to a fairer feeling and gives promise of more justice hereafter in legislating upon all kinds of vested interests.

The Carlisle bank note bill seems destined to become a partisan measure, and as such to make considerable headway. It is subject to many criticisms, while all admit its many good points. The idea of substituting a bank note currency for government demand notes is gaining ground rapidly. But public sentiment is not yet quite agreed to a bill like that of Mr. Carlisle's. The possible revival of the State bank notes is somewhat feared, notwithstanding the safeguards attempted to be placed about them. Nor does the Carlisle bill make sufficiently clear the position of the gold reserve, which is the ultimate security for these notes whether of State or national banks. The bill is not likely to soon become law; discussion of it has a great educational value, however.

Bank clearings last week showed a gratifying increase of \$86,000,000, or over nine per cent., as compared with those of a year ago. There are more iron furnaces in operation now than at any time since June, 1893, and as the output of iron increases there is no large addition to the visible supply of iron in store. Dun's mercantile agency reports that an examination of the pay rolls of several thousand establishments for November, this and preceding years, shows a total payment in wages fifteen per cent. larger this year than last, ten per cent. more people employed and the average earnings per hand four per cent. greater than in 1893.

Woolen goods men are anticipating a lively movement of imported goods after January 1, the date when the lower tariff becomes operative. Holiday trade is generally good, much better, at least, than in 1893.

For the first week of December the aggregate earnings of fifty-three railroads show an increase, compared with 1893 earnings, of three per cent. For the fourth week of November seventy-four roads netted a gain of less than one per cent, while for the full month 134 roads netted a loss of nearly two per cent. The outlook, measured by railroad earnings, is somewhat better.

The security markets show no marked features. Speculation is narrowed. Investors

are large buyers of high-grade bonds and local New England railroad stocks. Some old favorites, like Bell Telephone, Calumet & Hecla and Pullman, bring high prices because of an investment demand. Speculative sentiment is more hopeful, but not at all bold or active.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

COMINGS—In Kingsville, O., Nov. 23, Rev. Elam J. Comings, aged 82 yrs. He was graduated from Oberlin College and Seminary and his ministry bore rich spiritual fruits.

GREELY—In Clymer, N. Y., Dec. 9, Nathan B. Greeley, aged 82 yrs. He was the only brother of Horace Greeley and father of Rev. Clarence Greeley, general agent of the International Law and Order League.

STRONG—In Middle Haddam, Ct., Dec. 4, Mrs. Cornelia A., widow of Bradlock Strong and beloved mother of Charles, Carrie M., Susan S., Mrs. Cornelia N. Brooks and Davis S. Strong. "Blessed are the dead which die in the Lord."

PRESCOTT—In Can bridge, Dec. 14, at his residence, Harrison Prescott, formerly of Lancaster, Mass.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the Congregationalist, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.60
Harper's Weekly.....	3.25
Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

BRINGS prompt relief in pain—Pond's Extract. See that strip over cork is unbroken.

A FAMILY SAFEGUARD.—You can save doctor's bills, much suffering and preserve your health by having constantly on hand a bottle of Adamson's Botanic Cough Balsam. It is a certain cure for coughs, colds, asthma and all diseases leading to consumption. Sold by all druggists.

THE GREATEST YET.—In the many columns of Christmas advertising now appearing there is one thing that must not be overlooked by the shrewd buyer. The large six-shelf book cabinet in solid oak offered by Paine's Furniture Company at \$10 is certainly the greatest value ever shown in a single piece of library furniture by any house in Boston. It is not too much to say that hundreds of these cabinets will be eagerly sought as Christmas gifts.

WHEN others fail Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's PILLS are purely vegetable, and do not purge, pain or gripe. 25 cents.

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Your Idle Money



should be earning at least 6% interest. You can get that rate without taking chances.

We send our pamphlet on investments free.

The Provident Trust Co. 45 Milk Street, Boston, Mass.
Please mention the Congregationalist.

The large circle is the size of a Silver Dollar. Which would YOU choose? The Gold Dollar, or the Silver? Large Bottle—Big Dose? Small Bottle—Small Dose?

Frelligh's Tonic, A Phosphorized Cerebro-Spinant,
For the
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is the Gold Dollar; small bottle, small dose,—only 5 to 10 drops—**But Concentrated, Prompt, Powerful.**

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet,

"How to Get a Free Sample,"

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I. O. Woodruff & Co.,

Manufacturing Chemists,
106-108 Fulton St., New York City.

Financial.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.

CASH CAPITAL.....\$3,000,000.00
Reserve Premium Fund.....4,225,692.00
Reserve for Unpaid Losses, Claims and Taxes.....890,941.78
Net Surplus.....1,009,548.33

CASH ASSETS.....\$9,116,182.11

SUMMARY OF ASSETS.

Cash in Banks.....\$193,631.78
Real Estate.....1,563,781.37
Bonds and Mortgages, being first lien on Real Estate.....608,759.37
United States Stocks (market value).....1,408,550.00
Bank and Railroad Stocks and Bonds (market value).....3,573,455.00
State and City Bonds (market value).....891,682.74
Loans on Stocks, payable on demand.....121,000.00
Premiums uncollected and in hands of Agents.....718,505.67
Interest due and accrued on 1st July, 1892.....36,816.18

TOTAL.....\$9,116,182.11

D. A. HEALD, President.
J. H. WASHBURN, Vice-Presidents.
E. G. SNOW, Jr.,
W. L. BIGELOW,
T. B. GREENE, Secretaries.
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NEW YORK, July 11, 1893.

8% NET. FIRST GOLD MORTGAGES

on Improved Red River Valley Farms. Loans to actual settlers only. 12 years experience in business. Send for formal applications, list of references and map showing location of lands.

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2 WALL ST., N. Y.

BIOGRAPHICAL.

JOSEPH L. SHIPLEY.

Springfield loses one of its most valued citizens in the sudden death, Dec. 17, of Mr. Shipley, at the age of fifty-eight. He was born in Londonderry, N. H., in 1836, was graduated from Yale in 1861, and soon after entered the ranks of journalism, having editorial connection, at different times, with the *Springfield Republican* and the *Boston Journal*. Subsequently he became identified with the *Springfield Union*, and continued with that paper for twenty years. He was member-elect of the State Legislature for a second term, and was prominent in municipal affairs. His death is a severe blow to the First Church, in which he served as deacon and in whose welfare he was deeply interested. His wife, who survives him, was a daughter of Capt. Hiram Weeks of Colchester, Ct.

PROF. JOHN H. HINCKS.

Atlanta University will have abundant sympathy because of the death of Rev. John Howard Hincks, professor of history and social science and dean of the faculty. Born in Bucksport, Me., March 19, 1849, he received his early education in Bridgeport, Ct., whither his father's family had removed in 1852. While still a youth he was for four years a bank clerk, acquiring an experience which proved of value when he subsequently became treasurer of Atlanta University. He entered Phillips (Andover) Academy in 1866, graduating as valedictorian of his class in 1868. Entering Yale College the same year he graduated in 1872, dividing with another contestant the honor of the De Forest gold medal. He studied theology two years at Andover and one year at Yale, receiving from the latter institution the degree of B. D. in 1876. He was ordained Sept. 27, 1877, as pastor of the Congregational Church at Montpelier, Vt., which position he held for nearly eleven years. During this period he was for a time the editor of the *Vermont Chronicle*. Since 1889 he has been connected with Atlanta University, where he died Dec. 11, 1894, of typhoid fever, after an illness of a month. He leaves a widow and four children. He was a brother of Prof. Edward Y. Hincks, D. D., of Andover Theological Seminary, and his widow is a daughter of Rev. Richard Thurston, for many years pastor of the Congregational church at Stamford, Ct.

Professor Hincks was a ripe scholar, a thoughtful and spiritual preacher, an able teacher and writer, and a wise administrative officer. During President Bumstead's absences at the North he was the executive head of the institution. He was thoroughly devoted to his work and to the interests of the oppressed people in whose service he gave up his life.

REV. J. MONROE LYON.

The church in Rodman, N. Y., is much afflicted in the sudden death, Nov. 8, of its pastor, Mr. Lyon, at the age of 50. His work had been mostly in Michigan and he was also a pastor at Whiting, Ind. He was an adopted son of Deacon Norman Lyon of Rodman, and returned for a visit early in the present year and was induced to remain and preach to the church in which he had grown up as a boy. All the fields of his ministry bore good fruit. His last

service was no exception, for not only the church at Rodman, which has been greatly revived, but the region round about has felt the influence of his labor. He leaves a wife and two children at Chester, Mich., and two grown daughters.

JOHN LORD, D. D.

Dr. John Lord, who died at his home in Stamford, Ct., Dec. 15, was a well-known lecturer on historical themes. He was born in Dartmouth, N. H., in 1809, was a graduate of Dartmouth College and Andover Seminary, and held brief pastorates in New Marlboro and Stockbridge, Mass. But since 1840 he has resided in Stamford and engaged in literary pursuits. He was an eloquent speaker with a style of fervid rhetoric, and is said to have been the oldest lecturer in the country. He has published several volumes and was engaged on an important work entitled *Beacon Lights of History*.

The Yale faculty announces that it has decided to give special honors in the new department of music recently organized. The first honor award will not be made until June, 1895. This practically places the department of music on a parity with other departments of the university.

The prayer of Cowper is sometimes in my mind, "O, for a closer walk with God." I feel that there are too many things of the world between me and the realization of a quiet communion with the pure and Holy Spirit. Why is it that we go on from day to day, and week to week, in this manner?—*Whittier's Letters*.

Not even "pearl glass" or "pearl top" lamp-chimneys are right, unless of right shape and size for your lamp. See "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

MILLER'S REFORM BOOTS AND SHOES.

For Women and Men.

Will annihilate corns, bunions, and all troubles of the feet. Warranted Hand Made. Need no breaking in, and recommended by our best physicians. Send for pamphlet for ordering by mail. **EDMUND W. MILLER,** 8 C Beacon St., Boston. Sold from Stock or Made to Order.

A RICH
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Muffs, and Ladies' High Grade Fur Garments in the latest London and Paris designs, exquisitely finished—gifts ranging in price from

There's no more reasonable, sensible or acceptable gift than something in Fur. In the rich display just opened, and which was specially selected for the Holiday Trade, may be found Fur Wristers, Fur Gloves, Sealskin Caps, Fur-lined Driving Coats, Sleigh Robes, Foot Muffs, and Ladies' High Grade Fur Garments in the latest London and Paris designs, exquisitely finished—gifts ranging in price from

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See Jackson's close-roll, feather-weight, extra strong Silk Umbrellas, with unique handles.

Joseph A. Jackson, 412 WASHINGTON STREET, Just North of Summer.

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FOR THE
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Quotation Calendars,
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Portfolios, Writing Tablets,
Gold Pens, Silver, Pearl and Ebony Penholders,
Gold and Silver Charm Pencils,
Waterman, Wirt, Horton and Queen Fountain Pens,
Cross Stylographic Pens, Pen Wipers,
Silver, Bronze and Ivory Paper Cutters,
Silver, Brass and Glass Inkstands,
Oak and Black Walnut Library Inkstands,
Dresden Ink Stands and Pen Trays,
Silver and Glass Mucilage Bottles,
Silver Stamp Boxes, Pen Cleaners and Pin Holders,
Photograph Scrap Books and Albums,
Photograph Cases and Screens,
Mark Twain's Scrap Books,
Hand Blotters, Letter Openers,
Address, Engagement, Shopping and Visiting Books,
Whist Counters, Chips, Dominoes, Score Cards,
Cribbage Boards, Playing Cards,
Backgammon Boards,
Kalamazoo and National Duplicate Whist,

Ladies' and Gents'
Fine Fashionable Stationery.

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WASHINGTON ST.,

Second Store Above Transcript Office.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, DEC. 14.

"Christ for the world we sing," "Ring out the darkness of the land, ring in the light that is to be," "In the cross of Christ I glory," "Light of the world, we hail Thee," a beautiful hymn by Munsell, "Jesus shall reign where'er the sun," Scripture selections presenting Christ as the light of the world—all these are but hints of the spirit of the meeting, the keynote of which was most happily struck by the leader, Mrs. A. S. Churchill, whose name will recall to many that of her mother, Mrs. W. H. Smith, also a beloved and faithful worker for foreign missions.

Mrs. Churchill spoke of the significant title of the magazine, *Life and Light*, so unlimited in its meaning, "those large, dear, precious words," suggested originally by Dr. N. G. Clark, pitying those who "have not time to read it," and believing that something is gained even by such if they see the face of the little visitor each month, and read the title.

The cloud at present resting upon Armenian Christians cast a shadow over many hearts, and all such in danger or distress were commended to God in prayer.

Miss Bush was reported as having reached Harpoot, and as having been summoned almost immediately to retrace her steps for a little to join Miss Daniels, who was ill from malaria upon her return journey. With faith in the promise, "Before they call I will answer," these two beloved missionaries were committed to the omniscient Father.

Mexico, covering the calendar page for the week, the missionaries there were especially remembered. On a recent list of occasions for thankfulness over the work in Mexico, Mrs. Howland had mentioned "that the burden of debt has been removed from the new church buildings in Chihuahua and Guadalajara, and that glad hearts can now worship in beautiful and commodious buildings," and "that Miss Holcomb has been able to lay thorough foundations without which another teacher's work would not be half as efficient, and that while ill health has compelled Miss Holcomb to leave the mission another has been especially fitted to occupy this very important position." This was Miss Hammond, of whom Mrs. Eaton speaks, in a letter which was read, as "worth waiting for." Miss White has returned after a summer among her friends, and Miss Dunning's absence is extended for a little desirable study of kindergarten.

BOSTON MINISTERS' MEETING.

In introducing his paper on Clerical Idols last Monday, Rev. W. A. Keese softened its critical flavor by turning it not an arraignment but a confession. Following Bacon's classification of these "false gods of the mind," he applied it to the clergyman's thought and work, characterizing the four species which beset him as: (1) Idols of the tribe, which are common to all men because of their humanity, and which cover the errors, illusions and prejudices resulting from limited faculties, interference of the passions, superficial reading and mental indolence; (2) Idols of the den, which relate to the individual, and comprise hindrances resulting from heredity, environment and pernicious reading: for example, illogical reasoning, lack of exactness, lucidity, point and condensation in statements, a dogmatic method and bombastic style, arising from a distorted sense of the value of one's mission. (3) Idols of the market, referring to the necessary vagueness of words used in describing the highest themes, the undue importance given to these terms, and consequent misunderstandings and controversies. (4) Idols of the theater, comprising the fetters of tradition and all second-hand conceptions which are fatal to free mental action. In connection with the latter point, the speaker asked a number of search-

ing questions calculated to test one's power of independent thought.

The paper was enlivened by apt quotations and amusing illustrations, and was appreciatively received.

Prof. P. A. Nordell, one of the editors of the Blakelee System, now called the Bible Study Union Lessons, takes exception to statements made concerning that system in a recent article published in our columns, and desires to have it understood that these lessons are not prepared "along the lines of higher criticism," that "they present a comprehensive survey of the Bible every three years," and that their object is "instruction in the facts and teachings of the Bible, with the view to the influence of the truth in producing and developing the Christian character."

Matters do not stand with any of us as they did a year ago. Our life has grown richer or poorer, deeper or shallower; we are better or worse; more under the rule of truth and right or less. God is where He was. We have changed; we have come nearer to Him by the rising quality of our life, or we have gone away from Him by sinking into lower habits and under the dominion of lower principles.

—Charles G. Ames.

AN Ounce of prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.



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Look for "S. H. & M." First Quality on the label of every bolt you buy.

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The Burlington Plan of Church Work.

A pamphlet giving special details regarding organized church work according to what is known as the "Burlington Plan" will be sent to any one interested on receipt of a two-cent stamp. It covers District Visiting Sunday Evening Service Club, Mid week Meetings, etc. It will be useful to any church planning for more aggressive work. Address

Rev. F. F. LEWIS, Burlington, Vt.

For Christmas Give

Meriden Britannia Co's "Silver Plate that Wears."

This celebrated plate is especially suitable for gifts, being known as highest quality.

If unable to procure it from your dealer, we will furnish necessary information.

Be sure to get the genuine. Always look for the trade marks.

MERIDEN BRITANNIA CO.

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1847 ROGERS BROS.

Trade Mark for Spoons, Forks, Knives, etc.
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Including Vases, Jars, Plaques, Statuary and Tableware. New Design Oven Colors in Royal Worcester Ware.

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\$2.00 Will buy either of the following: \$3.00 Will buy either of the following:

- A Tea Caddy.
- A Salad Bowl.
- A Chocolate Pitcher.
- A Sardine Fork (Sterling).
- A Cheese Dish.
- A Biscuit Jar.

- A Handkerchief Box.
- A Comb and Brush Tray.
- A Bureau Set.
- A Duplex Lamp.
- A Bonbonniere.
- A China Paper and Envelope File.

Other Tables showing what can be bought for 25c., 50c., 75c., \$1 and \$5.

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BOSTON'S POPULAR CHINA SHOP.

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BERDE, Aaron, Redfield, S. D., to Ashton and Athol. Accepts.
 BUTLER, Elmer W., to Melbourne, Fla. Accepts.
 DANFORD, James W., Mapleton, Minn., to Brownston and Stewart. Accepts.
 GEFER, C. M., Hartford, Ct., to First Ch., Danvers, Mass. Accepts.
 HERBERT, F. G. (Meth.), McComb, O., to Findlay. Accepts.
 HYDE, Frederick S., Newark, N. J., to Groton, Ct. Accepts.
 MCHENRY, Fearcus G., to permanent pastorate at Cortland and Pilewell, Neb. Accepts.
 PALMER, Oscar A., formerly of Ulysses, Neb., to Trenton. Accepts.
 PUTNAM, Holden A., to permanent pastorate in Hudson, Mich. Accepts.
 RIMS, James P., to Beaufort, N. C. Accepts.
 SMALL, Henry E., North Guilford, Ct., to Riverside, R. I.
 STORER, Frederick A. S., Lysander, N. Y., to supply at Hom. r. Accepts.
 TREIBER, Daniel J., formerly of Fairview, Kan., to Sycamore. Accepts.
 WASHBURN, F. M., to become acting pastor in Manakato, Minn., for one year. Accepts.
 WILLIAMS, J. Benson, Hutchinson, Minn., to Douglass, Kan. Accepts, and has begun work.
 WILLIAMSON, L. J., to West Dora, Minn. Accepts.

Ordinations and Installations.

BOSWORTH, R. H., Eastern Ave. Ch., Springfield, Mass., Dec. 12. Sermon, Rev. R. W. Brokaw; other parts, Rev. Messrs. D. A. Reed, E. H. Hyington, L. H. Cone, J. M. Gray.
 BRETT, George S., Central Ch., Springfield, Mo., Dec. 14. Sermon, Rev. E. C. Evans, D. D.; other parts, Rev. Messrs. A. K. Wray, W. C. Calland, W. H. Williams, S. G. Arnett and T. Hurd.
 BROWN, Oliver N., West Glover, Vt., Dec. 5. Sermon, Rev. J. K. Fuller; other parts, Rev. Messrs. A. J. Cameron, A. C. Swan, E. A. George, C. L. Guild, J. C. Langford.
 CLARK, Charles E., West Ch., Taunton, Dec. 12. Sermon, Rev. W. W. Adams, D. D.; other parts, Rev. Messrs. S. H. Emery, D. D., E. H. Chandler, S. V. Cole.
 DALTON, J. J., Thayer, Mo., Dec. 11. Sermon, Rev. Henry Hopkins, D. D.; other parts, Supt. A. K. Wray, Rev. Messrs. W. C. Calland, John Breton, W. L. Sutherland and J. G. Bailey.
 HACK, Rollin T., Second Parish Ch., Portland, Me., Dec. 12. Sermon, Rev. C. A. Dickinson; other parts, Rev. Messrs. J. G. Merrill, D. D., C. H. Daniels, D. D., A. H. Wright, Asa Dalton, D. D., Prof. J. S. Sewall.
 HENRY, J. A., Maize, Kan., Nov. 13. Sermon, Rev. Morrison Weimer; other parts, Rev. Messrs. Stephen Levick, O. T. Wattenburger, R. S. Marsh, J. S. Gould, O. N. Severance.
 PLASS, Norman, Vine St. Ch., Cincinnati, O., Dec. 10. Sermon, Rev. Washington Gladden, D. D.; other parts, Rev. Messrs. Frank Foster, D. I. Jones, S. P. Dunlap, Sydney Strong, C. W. Choate, Pres. J. W. Simpson.
 STEVENS, C. M., Williamsburg, Ky., Nov. 27. Sermon, Rev. H. B. Fry; other parts, Rev. Messrs. C. M. Baker, George Ames, H. E. Partridge, Prof. A. E. Todd.
 WALKER, John J., Central Ch., Providence, R. I. Sermon by Prof. J. W. Churchhill; other parts, Rev. Drs. J. G. Vase, E. O. Bartlett, Rev. E. C. Moore. He will serve as assistant pastor.
 WILLIAMS, H. S., North Ch., Middletown, Ct. Sermon, Rev. M. W. Jacobus; other parts, Rev. Messrs. H. G. Marshall, A. W. Hazen, H. H. Kelsey. He will serve as assistant pastor.

Resignations.

HOLP, Lincoln A., New Paynesville, Minn.
 THOMAS, William A., Kokomo, Ind., to accept call to Dunkirk.
 PATTON, Myron, O., Boothbay Harbor, Me.

Dismissals.

KEEP, Elsha A., Merrimack, N. H., Dec. 1.

Churches Organized.

GROSDALE, Ill. Twenty members.
 HARTFORD, Ct., Glenwood, recognized Dec. 12. Twenty members.
 INDIANAPOLIS, Kan., recognized Dec. 12.
 LA VERGNE, Ill., Dec. 6. Nine members.
 TOKEN, Wis., Dec. 6. Thirty members.

HOME MISSIONARY FUND.

We are glad to acknowledge the following contributions. Will not many of our subscribers, in sending their own renewals, remember the needs of those who will appreciate the paper as much as they themselves do, but who have not the means to pay for it?

Mrs. A. K. Tufts, Boston	\$10.00
Miss Grace B. Allen, Chelsea	2.00
A Friend, Greenfield	2.00
C. E. Betts, Fairfield, Ct.	2.00
H. G. Maynard, Northampton	2.00
Thos. L. Ogden, Walton, N. Y.	2.00
Mrs. Julia B. Hale, Norwood	2.00
Mrs. J. J. Bell, Exeter, N. H.	10.00
Clarence O. Walker, Malden	2.00
Jas. B. Williams, Glastonbury, Ct.	6.00
A. M. Campbell, Pittsfield	4.00
Chas. A. Sheldor, New Haven, Ct.	2.00
Mary L. Tinkham, Carolina, R. I.	2.00
Mrs. R. H. Allen, Chelsea	2.00
Miss H. C. Brown, Brookline	2.00

The habit of excessive indulgence in music, for those who are neither performers themselves nor musically gifted enough to take it in a purely intellectual way, has probably a relaxing effect upon the character. The remedy would be, never to suffer one's self to have an emotion at a concert, without expressing it in some way—speaking genially to one's grandmother, or giving up one's seat in a horse car, if nothing more heroic offers.—Prof. William James.

The supreme message of science to this age is that all nature is on the side of the man who tries to rise.—Henry Drummond.

This The Age of Silver
 Demands a Silver Polish
 of SUPERIOR MERIT.

ELECTRO-SILICON

RANKS FIRST WITH
 Nearly a million housekeepers
 and Leading Silversmiths.

It Imparts the Highest Degree of
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 WITHOUT SCRATCHING OR WEARING.

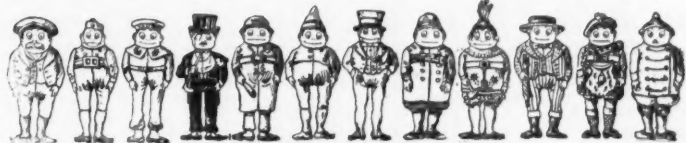
It's unlike any other.

Trial quantity can be had for the asking or box post-paid 15 cts. It is sold everywhere.

The Electro Silicon Co.
 72 John St., New York.



THE "BROWNIE" FIGURES.



Drawn, Patented and Copyrighted (Jan. 15, '92.)

By PALMER COX.

The Little Folks can now have their favorite "Brownies" to play with; looking just like real live "Brownies"

from different parts of the world; seven inches high when made up; twelve figures to a yard of cloth.

These, in addition to the other novelties in the toy figures, as represented by these illustrations, are printed on cotton cloth in hand-some colors, with directions for cutting out, sewing together, and stuffing with cotton.

Any child that can sew can do it.

They make up so perfectly you would think they were alive.

For sale by your dry goods dealer. If he does not have them, show him this advertisement and ask him to get you some.

Arnold Print Works, North Adams, Mass.

THIS TRADE MARK

ARNOLD PRINT WORKS INCORPORATED 1876 NORTH ADAMS, MASS.

Is stamped on the cloth next to each object.

Patented July 5 & Oct. 4, 1892.

PATENT JOINTED DOLL

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BUNNY

FLOSS

HEN AND CHICKENS

TATTERS

LITTLE TATTERS

PICKANINNY

ROOSTER

ROCKING HOOD

LITTLE RED

OUR SOLDIER BOYS

JOCKO

BOY-WOW

LITTLE BOW-WOW

BOY-WOW

JOCKO

PITTI-SING

TOPSY

FAVEY CAT

LITTLE TABBY

ROCKING HOOD

LITTLE RED

OUR SOLDIER BOYS

JOCKO

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"SUN PASTE STOVE POLISH"



Applied and Polished with a Cloth.

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DO NOT or be troubled
COUGH with a COLD
when

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will prevent it.

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I suffered terribly from roaring in my head during an attack of catarrh, and because very deaf, used Ely's Cream Balm and in three weeks could hear as well as ever. — A. E. Newman, Grating, Mich.

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Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

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STOPS TOOTHACHE INSTANTLY.
ASK FOR DENT'S TOOTHACHE GUM EVERYWHERE.
TAKE NO OTHER. A SWEET TASTE. BY MAIL 15 CENTS.
DENT'S CORN GUM CURES CORNS.



New Method of Treating Catarrh

Sent to any part of the country. The CHEAPEST AND BEST METHOD Ever discovered. **WHOLE FAMILIES** can be cured at a trifling expense. A cure guaranteed or money refunded. Give us your address, it will cost you nothing, and we will mail to you a book containing full description. **Free Trial at Office.**
ECCLES MEDICAL CO.,
181 TREMONT STREET, - BOSTON, MASS.

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 24.
FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

THE GENERAL THEOLOGICAL LIBRARY. Books for the clergy, Christian workers and readers. Library incorporated in 1861, and contains 16,000 volumes, together with a reading-room, having 100 periodicals. Open daily from 9 A. M. to 4:30 P. M. Its circulation of books has extended to more than five hundred towns and villages in twelve different States. A church becomes a perpetual member, whereby all of its pastors forever may use the library, and draw books gratis, at \$100. A life member pays \$50, and has the same privileges for life. Annual membership, \$5. Donations and bequests solicited for the purchase of books and to increase the usefulness of the library. They may be sent to the Rev. Luther Farnham, Secretary, No. 1 Vernon Street, Boston, Mass., the place of the library, and they will be duly acknowledged.

HON. WILLIAM CLAPLIN, President.
MR. WILLIAM B. GARRETT, Treasurer.

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congressional House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 52, Congregational House. Open hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CORN SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 101 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. **FORM OF A BEQUEST.** I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1864, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1832.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

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Continued from page 939.

Harvey Adams, the oldest of the band, and from "Father Sands," once pastor of the church.

WAYNE.—Rev. W. E. Sauerman reports an unusual religious interest and a number of conversions. Rev. F. W. Hoover of Cincinnati assisted in special meetings.

AVOCA.—During the past year the church received to membership thirty-one on confession and five by letter, raised \$300 for benevolences, and for all purposes \$1,100. The present membership is 131.

DUBUQUE.—First. The edifice has been entirely remodeled and is again open for worship, special dedicatory services having been held Dec. 9. Extensive improvements have been made within and without the building, including a new entrance, new windows, an improved system of ventilation and of lighting, and the refurnishing of auditorium, vestry, parlors and halls. The remodeling cost about \$12,000, exclusive of the memorial windows. —*Summit.* A successful series of gospel meetings is in progress, conducted by the pastor, Rev. G. M. Orvis.

Minnesota.

AITKIN.—Rev. G. R. Searles has closed his work. During his ministry of one year the church has been greatly strengthened, a congregation gathered at Deerwood and a church organized at Mud Lake, Rev. G. F. Morton of Brainerd assisting in gathering the church at the latter point.

SANDSTONE.—*Swedish.* A new edifice is being erected to take the place of the one destroyed by fire. By the aid of the insurance money and some other help it is hoped to dedicate the building free of debt. Many of the members were burned to death, others lost everything, and the little band deserve sympathy and substantial help "in their efforts to rebuild. Any friends wishing to assist this needy church can remit to Supt. J. H. Morley, Minneapolis.

FARIBAULT.—The churches have organized a Ministers' Meeting on so broad a basis that the Roman Catholic priest attends as an interested participant. A specialty is made of the Sunday evening services in the Congregational churches with good results. A men's club has charge. The presence of several state institutions and other public schools in the town gives the church a large opportunity for usefulness, which it is improving.

MINNEAPOLIS.—A lot has been secured as site for a chapel in northeast Minneapolis near Columbia Heights, and the Northtown Chapel, which owing to changes of population proves to be badly located, will be moved to it and placed under the charge of Rev. H. W. Parsons of New Brighton, in connection with his present field.

ST. PAUL.—Services have been conducted at Milton Street Chapel and a number of people have expressed the desire for church organization. Arrangements are being made to give them a pastor as soon as home missionary finances allow.

Kansas.

GARFIELD.—Rev. E. L. Hull has recently held two series of meetings in neighboring school districts which have resulted in twenty-eight hopeful conversions. This gives the promise of a considerable increase of membership to the church.

The Congregational and other evangelical churches in Stafford have been holding union gospel meetings two nights a week for several weeks. —*State Evangelist* Veazie is holding a successful series of meetings at Arkansas City.

Rev. Dwight H. Platt, recently ordained, has been "pastor at large" for several destitute churches in Northwestern Kansas. He will travel on his circuit with a horse and cart and visit as he goes. His post office address will be Goodland, Kan. —There is a movement for a union church at Milford, and Rev. Mr. Rosewarne, an evangelist, is invited to become the pastor.

Nebraska.

OMAHA.—At an important meeting of the trustees of the Omaha Church Extension Society, Dec. 12, arrangements were made for Mr. A. T. Irvine to continue his missionary work at Pilgrim Chapel, Parkvale mission and on the river "bottoms." The "Chapel of the Carpenter" on the "bottoms" is crowded at every service and a larger room is imperatively needed. Special services have been in progress at Parkvale mission, with a number of conversions, and there is prospect of an early organization of a church.

DAVID CITY.—Rev. A. W. Ayers is solving the problem of a full house at the Sunday evening service. There is a large Y. P. S. C. E., all the members of which make it a point not only to remain to the evening service but to influence other young people to attend. A choir of male voices adds to the at-

tractiveness and the pastor preaches an earnest gospel sermon. The church made a generous response, Dec. 9, to the appeal of Superintendent Bross for home missionary work. The offerings of the church, Sunday school and Y. P. S. C. E. are expected to reach an even \$50, a largely increased amount over any previous contribution.

PACIFIC COAST.

California.

SAN FRANCISCO.—Every church in the city reported additions at the December communion. An evangelist, Mrs. Peake, held evangelistic services in two of the churches, with good results. Thanksgiving Sunday offerings for special purposes were taken by several of the churches, that of Plymouth exceeding \$1,400, \$600 of which is given to the Y. M. C. A. Lieut. Com. A. V. Wadhams of the U. S. Ship Mohican addressed evening congregations recently at the First and Plymouth Churches on What I Have Seen of Foreign Missions. He paid a splendid tribute to missions.

Oregon.

OREGON CITY.—The fiftieth anniversary was celebrated, Nov. 25, 26. At its organization the church of three members had preaching services once every month. Rev. G. H. Atkinson was the first regular pastor and his labor did much for the upbuilding of the church. During fifteen years he had nine preaching stations. In 1884 the church became self-supporting. At the anniversary exercises a review of the fifty years was given by Rev. P. S. Knight and an "outlook" by Rev. D. H. Gray. A special meeting of the Congregational Club of Oregon was also held, at which Gen. O. O. Howard and Dr. G. R. Wallace gave brief addresses.

Washington.

SPOKANE.—*Westminster.* Large congregations continue to gather as at the first coming of the new pastor, Rev. F. B. Cherrington. During seven months over fifty persons have been added to the membership, increasing its spiritual and financial strength. —*Hillyard.* Rev. Jonathan Edwards, pastor, has the stone foundation of its new edifice nearly completed.



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